



REFORMED CHURCH MESSENGER

Easter



PHILADELPHIA, MARCH 29, 1928

OUR NEW BUILDING—HOW IT CAME TO BE AND WHAT WE DO WITH IT

Henderson L. V. Shinn

The building committee, pastor and architect of our new Church School building, after a number of conferences, reached the following conclusion: "We must have different departmental rooms for the several departments of the Church School: Beginners, Primary, Junior, Intermediate, Senior, Young People's and Adult. There must also be a Nursery where small children can be cared for while their mothers are in Church. We must have an ample and well-equipped kitchen and a dining room to accommodate approximately 300 persons. We must have a stage for amateur dramatics, entertainments, pageants, etc., and an auditorium to accommodate an audience of about 500."

In view of the fact that extensive remodeling operations were also to be carried out on the Church building, the architect was instructed to draw plans for the whole work so that the job would be a unit when completed though only part of it could be done at once. Although quite conscious of limited financial ability, the architect was not told to keep the cost within a definite amount. He was instructed, on the other hand, to make his drawings so as to provide for our needs bearing in mind that economy would need to be practiced.

As soon as the preliminary drawings were completed and approved by the building committee, lantern slides were made of a number of views of the building and its accommodations so that the drawings could be thrown on the screen and shown to the whole congregation. This sold the project to the people and the money came in to a greater degree than was expected.

The first floor is used for a variety of purposes. On Sunday morning it houses the Beginners' and Adult Departments of the Church School. By the use of accordion doors, rolling partitions and wood screens mounted on felt castors, classrooms are provided for the Adult Department. At other times this floor is used for a dining room, when by using the stage, 309 people can be comfortably seated at the tables and conveniently served. On other occasions it becomes an auditorium seating 400 to 500 people. The kitchen and steam table are conveniently located to the rear and right end of the stage. The nursery is also on this floor.

The second floor provides separate rooms for the Primary, Junior, Intermediate, Senior and Young People's Departments of the Church School. In these departmental rooms classroom provision will be made in the future, if deemed advisable. Each departmental room was given as near as possible the percentage of floor space it should have. A competent architect can work this out to a surprising degree and still preserve the right proportions of the various rooms and also provide for good lighting. These departmental rooms are used for all sorts of other meetings, religious and social, by the various organizations and classes during the week. On our weekly Church night following the dinner many meetings are held in the different rooms at the same time. No room in the building belongs to any one class or organization. All of the building belongs to the whole Church.

A library and rest room is provided just off the stairway landing leading to the second floor.

We did not provide a gymnasium, because we can rent a gymnasium for basketball purposes as cheaply as we can maintain one of our own after it has been built. In this manner we also escape the regrets and disappointing features that have usually come where a gymnasium has been built into a Church building and then failing to provide at the same time competent supervision.

People know when they see this building that it belongs to a Church because the Churchly element was not neglected in its planning and construction. Visitors often say, "This building is certainly good value for the \$45,000 that you paid for it." The explanation lies largely in the fact that we had a competent architect.

FRANKLIN AND MARSHALL WINS DEBATES AND LOVING CUP

Debating teams of Franklin and Marshall have participated in seven contests thus far this season, winning from Dickinson, February 17, both at Lancaster and Carlisle; Juniata College, March 1, at Huntingdon, Pa.; tieing with W. & J. in a 24-hour preparation contest at Washington, Pa., March 3; losing to Albright College at Myerstown, Pa., March 5, and having a no-decision debate with the same college at Lancaster; and losing to Cedar Crest College at Lancaster, March 16. The subject taken for debate has been "Resolved: That the system of primary elections for State and national offices should be abandoned." The impromptu debate at W. & J. was on the subject of capital punishment. Most of the decisions have been rendered by the open forum method.

The Y. M. C. A. was represented at the "Y" Conference held at Gettysburg College, February 25. Tredwell Smith, a former member of the faculty, was a speaker at this conference. A week-end trip to New York has been proposed for members of the "Y" and others who may be interested, to visit various institutional and missionary centers. Such a trip was held last year. Dr. J. R. "Jack" Hart, student pastor of the University of Pennsylvania, visited the campus and spoke to the students, March 19-20.

The wrestling team has closed a successful season, winning eight out of ten contests, being defeated only by West Point and U. of P., both by the score, 15-14. The team has now won 37 out of 44 meets in 5 seasons.

The Green Room Club took second prize in the third annual contest of the Pennsylvania Intercollegiate Dramatic Association, held at Penn State, March 9-10. They presented "A Night In An Inn," Lord Dunsany, and received a silver loving cup as second prize.

The Sophomore class has established a precedent by holding its banquet in the Campus House, with professors and representatives of other classes as guests, and without any conflict with the Freshmen.

IMPRESSIONS OF THE CONFERENCE OF THE "FELLOWSHIP OF FAITHS"

(Held March 1, 1928, in Keneseth Israel)

The assemblage was a unique one. Here were gathered over 2,000 people, the representatives of ten different faiths, with outstanding leaders in each faith as speakers, for the specific purpose of paying tribute to the greatness of Christianity, and its reaction upon their own native faiths.

Each of these after giving the salient teachings and principles of their own beliefs, showed how these compared with Christianity, and then going a step farther showed how Christianity had influenced their present approach to an understanding of God, and the development of standards of living.

The following faiths were represented: Buddhism, with its characteristic transcendentalism; Confucianism, with its high ethical codes; Ethical Culture, with its system of right living, drawn from the example of Jesus; Hinduism, with its trinity of virtues and its meditation; Mohammedanism, admittedly patterned after both Judaism and Christianity, giving to Jesus a high place among its prophets; then Judaism, the greatest tribute of all being

paid to Christianity by its representative, Rabbis Wolsey and Fineshriber.

A general expression of appreciation may be summed up briefly as follows: Each speaker presented his own particular faith as the one most satisfying to him. All of these divergent faiths will ever exist in some form in the minds and souls of the men to whom each is indigenous. Each has inherited certain racial tendencies and to these his native religion will ever make the most potent appeal. But however divergent may be those faiths in expression, each and all are one in objective, namely, the idea of approaching God and coming into fellowship with Him.

The tempering effect of the presence of Jesus was plainly evident all the way thru. When we are brought face to face with actual conditions, in spite of ourselves we are forced into a position of respect for these adherents of faiths other than our own. And when we hear each of these openly and frankly admit that in their present conception of life Jesus is the outstanding influencing factor, we cannot but be friendly.

The Fellowship of Faiths is serving many positive purposes, among which are the following:

1—The voluntary putting forth of the real genius of these various faiths in such a manner that their central teachings are revealed.

2—The admission that each is a seeker after God in and thru the method of approach that the seeker is best capable of appropriating.

3—By so coming together we arrive at a better understanding of each other and learn a mutual respect and good will.

4—Never in history has there been such a meeting held in which representatives of faiths not Christian paid so frank and fearless tribute to Jesus. Here in a Jewish synagogue were gathered people of many faiths, each in his own way was praising God and paying tribute to Jesus Christ. And of these voices of praise the strongest words of appreciation were spoken by a Jew!

—W. S. Harman.

CATAWBA COLLEGE—SPECIAL PLEA FOR PAYMENT PLEDGES

The management of the college believes that the members of the Reformed Church especially are always interested in reading items from the college. The year, which is rapidly passing, has been a successful one in many respects. The financial showing of the college during the year has been good. There are certain moneys in the way of pledges that we expected would be paid during the year that have not yet been paid. At this time, we are sending out statements and making an appeal to our friends to pay just as much as possible of their pledge. Many of our people have responded nicely to every appeal, and have always sent checks promptly when they were due. We hope at this time every subscriber to the college will send their check promptly upon receipt of this statement. It is the desire of most of the constituency that a strong college be built up at Catawba, but it is evident that this cannot be done unless every friend makes good his pledge to the college. Almost 4,000 people have made pledges to the college, and many of them have paid in full, while others have made part payment and are paying 6% on deferred payments. We practically have the assurance that Catawba will be admitted to membership in the Southern Association of Colleges next year if we collect about \$150,000 on the endowment in addition to what we now have. The chief reason why the college was not admitted to this Association last December was on account of the lack of sufficient funds.

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EDITORIAL

ANGELS OF COMFORT

Wrapped in somber stillness, the dead seem so dead. The voice is still; the lips are closed; the eyes are dim; the hands are powerless; the dead go along the fixed and fatal groove of the grave. But every school-boy knows that appearances are deceptive. This earth is seemingly flat. It does appear that the sun rises in the east and sets in the west. Ask a boy of 12; immediately he will give you three or four reasons based on facts that the earth is a sphere. Appearances are deceptive. The finality of the grave is a matter of appearance. It is an empty victory. Think of the little taken; behold the outstanding things that are left! Witness these angels of comfort.

The grave does not rob us of *memory*. Memory is one of God's angels that meets us in the way. It is one of God's messengers knocking at the gate of man's soul. To the pilgrim in life's way comes this angel of memory. It talks to us like a familiar friend. While the soul is drooping like a willow, recalling what has been taken away through the reaper of death, suddenly memory comes. Through memory God knocks at the door of our heart, at the gate of our soul. This angel of memory brings back to us the kind words, the unselfish deeds, the helpful appreciation of those whose loss we mourn. There is nothing in the grave that can rob us of the inspiration that comes from sacred friendship. Through the years of loneliness, what tender ministrations this angel of memory performs. How much grief and pain it steals away, coming to the door of our heart as if on feet of wool. What an angel of comfort memory is!

The grave does not rob us of *influence*. The dead live in the good works they leave behind. In spite of Shakespeare, the good is not always interred with their bones. The musician lives in his songs, the artist in his pictures, the statesman in his laws, the soldier in his patriotism, the saint in his mercy, the teacher in his scholars, the parent in his children. More specifically Jefferson lives in the Declaration of Independence, the Colonials in Bunker Hill and Yorktown, Hamilton in the Constitution, Washington in the Presidency, Lincoln in the Emancipation, Wilson in the League of Nations, Conwell in the 3,400 boys he helped to educate with money earned through his lectures of "Acres of Diamonds," "The Silver Crown," and "The Jolly Earthquake." Your father and mother live in you, in the home, in the Church, in the community, in the manhood and womanhood they leave behind as a treasure to their own. Your father was a

credit to fatherhood; your mother was an adornment to motherhood. The luster they added can never be taken away by the frail and yielding barrier of the grave. There is nothing in the grave that can rob you of their influence. It is one of God's angels that meets you in the way; it is one of God's messengers knocking at the gate of your soul. What an angel of comfort influence is!

The grave does not rob us of our *faith*. The Church of Jesus Christ is founded on His Resurrection. "He is risen." That buttressed the hopes of the disciples in the morning years of Christianity. "Why seek ye the living among the dead? He is not here, but is risen as He said." There is nothing in the grave that can rob us of the Easter Gospel. Our faith is an angel of comfort in the hour when the heart is empty and the grave is full.

Recall that oft repeated story of a physician who was visiting one of his patients. When the physician left, the sick man said: "Doctor, am I going to get well?" The Christian physician hesitated and said, "Well, you are a sick man." The dying patient took his hand and said, "I don't want to die: tell me what lies on the other side." Quietly the doctor answered, "My dear sir, I wish I could tell you; but I don't know." For a few minutes they talked of the mystery of it all and bade each other goodbye. When the doctor opened the door to depart, his dog sprang into the room and leaped on him with delight. Turning to the sick man, the physician said: "Did you see that? This is my dog. He has never been in this room before: he has never been in this house before. He did not know what was inside here. He knew nothing except that his master was here, and so he jumped in without fear. I cannot tell you what is on the other side, but I know the Master is there—and that is enough. When He opens the door, I expect to pass into His presence without fear." What is there in the grave to rob you of that faith? "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am, there ye may be also." *Heaven is where Jesus is.* Our faith is a blessed angel of comfort.

When Bishop William A. Quayle was in the flesh, I felt that he was one of God's anointed men in the American pulpit. In his sermons he walked right into your heart and touched you where you lived. When a young man he preached in the Middle West. From one of his Churches he secured a bell and hung it on a wooden tower in the yard surrounding his home in Baldwin, Kansas.

Just before he died in this vine-covered cottage, he turned to a loved one and said: "When I am carried out of this house, I want you to ring that bell. Do not toll it! Ring it! Ring it, as if you were calling the harvest hands in to dinner, for this will be the happiest day of my life—the one for which I have lived and labored all my days." They rang the bell triumphantly when the funeral cortège left his house to be laid in the silent cemetery of the dead. It startled the mourners. The unexpected met them in the way. It was one of God's angels knocking at the door of their heart. Realizing the significance of the triumphant ringing, the mourners broke into song—this was the crowning day of the good Bishop's life. Just like Burne Jones wished for a trumpet at Browning's funeral to sound the note of defiance in the presence of death, so the ringing bell sounded the note of victory at the funeral of a sainted man.

—ALLAN S. MECK.

* * *

THE MEEK MAN

Essentially, the meek man is the man of self control. In Xenophon's *Anabasis*, the Greek word corresponding to the work "meek" is used in connection with the taming of wild horses. We may say, therefore, that the meek man is the tamed man—the man who under every provocation and in every difficult situation has himself under perfect control. Not that he lacks force or fire. He has these and has them in abundance. But he controls them and subjects them to good and worthy purposes.

Because of this, the meek man never yields to the spirit of revenge. He never stoops to slander. He meets invective with unruffled demeanor and strives whenever possible to overcome evil with good.

It is this that makes him the master of himself and invests his life with a forbearing and forgiving demeanor that proves that he is the ruler of his passions and not their slave.

—W. F. K.

* * *

WORSHIP AND CHARACTER

It would be difficult to over-estimate the influence of worship—and of the lack of worship—upon character. It is a fundamental law of life that every day a man becomes more and more like unto the object of his worship. Nor are the methods and temper of the worshipper without serious significance. Dr. Albert Parker Fitch of New York spoke a wise word along this line the other day when he said: "Character is religion in action, and worship is religion in the making. . . . Worship is the fixing of heart, mind and will upon God until all life is caught up into the consciousness of His presence and we are made one with ourselves as we become one with Him. And worship begins in secret and alone; we must practice it until it becomes a habit. We go to Church not to begin it, but to continue it and confess it. The primary and sublime function of the Church is to foster worship and thus build character."

Much might be said of the importance of the private prayer-closet, that much neglected place called in the hymn, "the blood-bought mercy-seat, where Jesus sheds the oil of gladness on our heads." Surely all of us need to be reminded that the great art of worship must begin, as Dr. Fitch says, "in secret and alone." All your building of character will be fatally defective if you fail to "practice the presence of God." If our spiritual powers and capacities remain unused, we will inevitably become more bestial and less human; for a man cannot be truly human if he fails to *look up*, and thus loses out of his life the one thing that differentiates him from the beasts that perish—his right to know and love and serve God.

This grace, begun "in secret and alone," is then to be fostered in the sanctuary. Our Church-going will be a character builder in the degrees that it truly fosters worship. It is a scathing indictment against any Church to say, as has been said on occasion, that *the worshipful spirit is totally lacking*. There may be varying reasons for this. It is easier to worship in some places than in others. It is

not altogether a matter of artistic adornment or "dim, religious light" or surpliced choir or other external accessories; sometimes the worst foe is an irreverent spirit or the slipshod conduct of the forms of worship. The sense of wonder, of awe, of mystery, must never be lost; most of all, sincerity of heart must always be exalted above the mere observance of rites and ceremonies. The tendency in our day is toward the more formal and ornate forms. Very well; let everything be done decently and in order, but see to it that pastor and people subordinate the letter to the spirit and subject their formal observances to the acid test of *reality*. Ritual has no magic powers; blessing comes only to the upright in heart, to the contrite spirit which cries out of the depths for mercy. Is it not an anomaly that after all these centuries many continue to make the salvation of men dependent upon a specific method of conducting external rites instead of inward grace? No man can foretell, for instance, the outcome of the present conflict in the Church of England. With the undoubtedly influence of the Anglo-Catholics, the prospect of a peaceful settlement is not promising. Dean Inge says the present crisis in the Church is largely caused by the fact that half the clergy believe that the Creator of the universe would be seriously displeased with them if they consumed tea and bread and butter before administering the Holy Communion. "Sometimes I think in despair that these men worship a different God—that there can be nothing in common between them and me. Did not Christ suffer Himself to be nailed to the Cross, to bring this kind of religion to an end? He did; but the clerical mind must have its taboos, which seem to be valued in proportion to their distance from rationality." The Dean adds: "There are well-defined limits to what a Liberal clergyman may say in the pulpit; there seem to be no limits to the Romanizing of our services; and it cannot be questioned that there is no room for a purely Latin sect within the Church of England."

In some measure this warning is needed also on our side of the sea. May God help us to be so worshipful ourselves that we may be used to foster a truly worshipful spirit in the Churches!

* * *

THE DEATH PENALTY

One of our valued friends, whose letters are always appreciated in this office, writes that he cannot understand how it is possible for the MESSENGER to oppose capital punishment when so great a religious leader as a certain popular radio preacher, whom he quotes, recently declared that he "could not believe that the time had yet come in America when we could safely dispense with the death penalty." Fortunately, on the very day on which this letter was received we were reading one of the sternest denunciations of capital punishment we have seen for a long time, by Dr. John Haynes Holmes, of the Community Church, New York, who declared that the case against the death penalty is complete. He claimed that "the best spirits of every age have denounced and repudiated this horror," and said that "opponents of capital punishment include all the greatest and noblest names from Confucius, Buddha and Jesus to Channing, Abraham Lincoln, Victor Hugo and Leo Tolstoy. In the course of centuries of discussion every plea against the practice has been vindicated and established. There remains now only the task of carrying out the verdict of condemnation and getting rid of capital punishment forever."

Dr. Holmes has no doubt that the day is near at hand when this verdict will be carried out. Much as the reason and judgment of enlightened humanity condemns "lynch law," Dr. Holmes makes bold to add that he does not believe that lynching is quite so discreditable to society as are our so-called "legal executions." "Indeed, of the two things, a mob lynching and a legal execution," he says, "I think the latter is the worse, since it is *cold, deliberate, methodical, the calculated action of reason and will, and thus utterly diabolical*."

Those who defend capital punishment usually emphasize

the claim that it deters other criminals. With over 12,000 murders a year in our country this is hardly conclusive. In the valuable book, *Man's Judgment of Death*, by Warden Lawes of Sing Sing, we read that the death penalty has been abolished in Maine, Michigan, Rhode Island, Wisconsin, Minnesota, North and South Dakota, and Kansas, while 33 States already give the court power to pronounce an alternative sentence of life imprisonment. Which States in our Union have the best record? The States where capital punishment has been abandoned rate among the lowest in the crime records; *the 8 States with the largest number of murders all retain the death penalty*. Norway, Sweden, Holland and Austria have also given it up, and it is practically unknown in Denmark, Belgium, Finland and Switzerland. Today a growing number of thoughtful people think of the continued use of the death penalty as a stain upon our civilization which is bound to go; it is doomed as certainly as the medieval torture-chamber, with its hot irons and unspeakable cruelties.

* * *

NO ADMITTANCE!

Millionaires, like ordinary folks, have the right to dispose of their property as they see fit, with only such taxes and restrictions as the Government may see fit to impose on the estate in the common interest. Moreover, it is not our purpose to violate the generally useful injunction that "concerning the dead one should speak nothing but what is good." But why should a religious journal side-step unpleasant facts which cannot but exercise an influence detrimental to the cause dear to our hearts? When the interests of religion appear to be slighted, we have the right to ask the reason why.

As an illustration, the papers have published in full the Will of the late Rodman Wanamaker, disposing of an estate estimated between \$75,000,000 and \$100,000,000. We are particularly concerned in a paragraph used by the eminent merchant in connection with the establishment of a proposed Home for Convalescent Children, a philanthropy which was later cancelled in a codicil of the Will. The original bequest, however, appears in full, and one of the conditions laid down in reference to the conduct of the Home thus planned reads as follows: "That no minister, missionary, ecclesiastic, or other character or individual, whether designated under this classification or not, but engaged in any kind of religious service, whether ordained or not ordained, of any sect whatever, shall ever hold or exercise any office or station in the corporation, or conduct any service in said Home, nor shall any such person be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of said Home."

Passing strange, is it not, that such a sentence could and should be written by a son of John Wanamaker, consecrated Christian gentleman and devoted Churchman! It is a "Verboten" sign against the representatives of religion. It is suggested by some papers that this was inspired by the example of another millionaire, Stephen Girard, founder of Girard College, but this later Will seems to go into details that are even more drastic than those laid down by Girard. After reading it several times, one is not quite sure whether even matrons, nurses or others employed in the Home who might happen to have some religion were to be deprived of giving to sick children the solace of any sort of religious ministries. Prayer and reading of the Scriptures have not usually been regarded as deterrents to the recovery of physical health. But whether this is the meaning intended to be conveyed or not, it is evident that it was the will of this millionaire that any and every person, whether ordained and unordained, who might be engaged in any sort of religious service and who desired to enter this Home for any kind of religious motive or end, was to be barred out as an *undesirable*. It is a question whether Soviet Russia has gone any farther than this.

What we would like to know is whether any real justification can be found in our day for an attitude like

that of Stephen Girard or Rodman Wanamaker, enlightened men who were endowed with splendid attributes of heart and mind and supposedly devoted to the welfare of mankind. Whatever fear of a devastating sectarianism may have lurked in the background to inspire such a paragraph in the Will and Testament of the wealthy and distinguished son of good Christian parents, in its ultimate effect it is *an unwarranted slur at the religious life and at the instinct of worship which has been of such incalculable benefit to humanity and which meant so much to the father and mother of the man who wrote it*. We do not question its sincerity, and are glad to note several small bequests to Churches in this same Will. Moreover, we have read the testimony of a well-known Christian minister to Mr. Wanamaker's recent robust confession of faith in Christ. Just what, then, can satisfactorily explain the attitude of such important business men toward the representatives of religion as is indicated by these strange requirements in the Wills of Wanamaker and Girard?

* * *

A MOST DEADLY POISON

We have just turned away from a newspaper which reported in a single issue no less than six different kinds of "Church fights," every one of which was thoroughly disgusting. Alas, how often and how tragically Christ is wounded in the house of His professed friends! There can be no doubt that one of the chief reasons for the loss of power in many Churches is that congregations and denominations are split up over small matters which, however important they may seem to those who are doing the fighting, come very far from being of first importance, and which in their influence and example are harmful in the extreme to the cause of religion.

The other evening we heard Bishop Berry repeat the story of the frogs. A man who owned a delightful summer home was unable to sleep at nights, you remember, because of the noise made by what seemed like many thousands of frogs in the adjacent pond. He determined to sell the place, but at the suggestion of his wife decided first to have the pond drained and if possible dispose of the "army" of frogs, who were making such a terrible racket that life had become unbearable. But when the pond was drained, behold, they found only *two old frogs*—one a Modernist, and the other a Fundamentalist. "So it is in the Church," said Bishop Berry, "there are really a very small proportion who are engaging in the bitter and violent controversy, but they make a terrible lot of noise and sound like an army with banners."

Comparatively speaking, this illustration is undoubtedly correct, but squabbles in which hundreds of Church members are involved and which necessitate sometimes the presence in God's House of the officers of the law, in order to preserve the peace, are a real and continuing scandal. Worst of all are the unkind judgments and apparent antipathies manifested not only by Church members, but also by Christian ministers toward one another!

As Bishop Shipman said the other day, "We must go back of all our conflicts to the point where we began to split, back to the living God." We must have reverence for the faith and respect for the methods of other people, and must be willing to subordinate our individual preferences for the common good. This is certain to be our mood if we have risen with Christ into newness of life.

Speaking the other day in a New York pulpit, Professor William Lyon Phelps, of Yale University, helpfully emphasized the devastating blight of hatred, which is a poison destroying alike body, mind and spirit. "Wouldn't it be a disgusting and wicked thing," asks Dr. Phelps, "if you came into Church one morning to find the minister drunk? But it wouldn't be a bit more wicked to see a minister who is jealous of one of his brethren and hates him." Of course, Dr. Phelps meant that the latter wouldn't be more wicked in the sight of God. But a great many people who would be terribly shocked and likely to become most violent in their denunciations of an intoxicated parson in the pulpit do not seem to mind it when they see and

hear a minister rant against his brethren in the most biting terms of malice and uncharitableness, reading out of the very Kingdom of God other ministers of the Gospel who dare to hold different opinions from his own, even applying such terms as "infidel" and "atheist" to humble, self-sacrificing believers in the Lord Jesus. Such a "sin of the spirit" may be far more blighting than even the most disgusting "sin of the flesh." Yet a flaming and consuming hate may vaunt itself under the cloak of orthodoxy and zeal for the true faith, and the thoughtless may applaud it as altogether admirable instead of recognizing it for the ugly, unbrotherly, poisonous thing it is.

We may safely take it for granted that *those who are inspired in their utterances and actions by hate are never right, for those who are inspired by hatred of their brethren can never be like Jesus.* As the poet Whittier beautifully wrote in "Our Master":

"Not Thine the bigot's partial plea,
Nor Thine the zealot's ban;
Thou well canst spare a love of Thee
That ends in hate of man."

* * *

IS FELLOWSHIP PERMISSIBLE?

In the MESSENGER of March 15 appeared an editorial based on the action of the Philadelphia Presbytery in "enjoining upon its ministers and elders the duty of abstaining from participation" in such meetings and movements as the Fellowship of Faiths. One of our esteemed suburban friends takes issue with us in vigorous terms and regards this opposition to the Fellowship of Faiths as "highly commendable." He thinks that the Bible teaching, "love one another," is splendid, but that it can be carried out far better by "sincere Christian living and example" than by "encouraging, condoning and compromising with false doctrines or their crafty leaders." To give recognition and good wishes to non-Christian bodies seems to our brother a method of "undermining and confusing the youth of the Church" and to fraternize with believers in non-Christian religions seems to him "as absurd as if the Anti-Saloon and Saloon organizations would organize a Good Fellowship Association or slavery advocates and abolitionists form a Mutual Aid Society." It is not bigotry, he thinks, to hold one's faith strongly enough to believe that "it is cowardly and weakening to participate in any but Christian fellowship."

Of course, our friend is right only if we start with the ancient and, we believe, the false presumption that every non-Christian faith is an *enemy* of Christianity, working against religion rather than for it. It is quite possible, on the other hand, to think of it as an *ally*, which is good as far as it goes, but is in our judgment not good enough until it accepts the spiritual leadership of Jesus. It is the latter position, rather than that of our friend, which is now generally accepted in missionary work and has produced far more fruitful results in our contacts with the non-Christian world than the attitude of antagonism and aloofness.

It has been pointed out that the action of the Philadelphia Presbytery in this matter is very similar in spirit and tone, and in the modes of thought it reveals, to the recent papal Encyclical, forbidding participation by Romanists in conferences with non-Catholics because "Romanism is the perfect revealed religion and, therefore, has nothing to learn from others and cannot submit to be classed with others." As we pointed out, there is no thought of compromise or surrender in such a Fellowship of Faiths. Every man is permitted to express his own views with enthusiasm and without reservation. To say that all faiths are "of equal value" would be to minimize every last one of them.

We are very glad in this connection to call attention to this timely editorial in *The Christian Century*: "There is a type of mind that can never understand the difference between conference and compromise; between meeting one's fellowmen on the plane of human equality and fellowship, and the admission that all beliefs are equally

true. If the Philadelphia Presbytery really believes that the meeting of Presbyterians, Unitarians, Jews and Hindus on one platform means that these forms of religion are all equally valid and valuable, one cannot wonder at its unwillingness to participate. On that basis, it might also refuse to have fellowship with Baptists and Congregationalists. 'Christianity is a revelation, and so is the final and absolute religion.' Well, so is Presbyterianism, isn't it, in the mind of the Philadelphia Presbytery! Surely it believes that the Presbyterian system of doctrine and organization is the system once for all delivered by revelation? Presbyterians have been affirming that for generations. Those who believe that cannot believe that Presbyterianism is 'one of many equally good' denominations. And yet Presbyterians do have fellowship with other denominations on the most brotherly terms, and no denomination is ahead of them in the warmth of their interest and heartiness of their co-operation in the great common enterprises. If the Philadelphia Presbytery will think out the implications of that co-operation with other Christians who hold what it must consider inferior forms of Christianity, perhaps it will see that it is possible to have fellowship with the adherents of other religions without either conceding the equal truth of all of them or insulting them by pointed assertions of their inferiority. Opponents of the principle of Church federation, years ago, summed up their objection in the statement that it meant 'recognizing the denominations.' So it does. It means recognizing that they exist, that they are parts of the total Christian force, that they have some common interests, and that *they can promote those interests better by understanding each other and by working in harmony than by standing apart and each thinking of nothing but its own superiority.* Similarly, these fellowship meetings 'recognize' the different faiths, even the non-Christian faiths, as parts of the total religious force of the world, as facts in a complex social situation, as either divisive or unifying factors among men according to the attitude that is taken toward them. The man, or the Presbytery, or the Pope, who cannot hold his own faith with a full confidence of its truth, and at the same time meet with the adherents of other faiths on a common plane for fellowship and conference and mutual understanding, must have some lurking doubt as to the ability of his own religion to hold its own in a fair field, or else he fails to see that people may differ amicably and yet be mutually appreciative of one another's virtues and values."

* * *

The Parables of Safed the Sage

THE PARABLE OF THE ANCHORED END

Once upon a time there was a Sailing Vessel, which navigated the Salt Waters. And there were times when the Mate and the Captain did not agree. And there came a day when the Mate stepped back to the Quarter Deck and saluted the Captain, and expostulated with him concerning the manner in which the Captain was navigating the Ship.

And the Captain said, Mr. Mate, attend thou to thine own end of the Ship and I will manage mine.

And the Mate saluted the Captain and departed from the Quarter Deck.

And presently there was heard the sound of Chains in the bow, and again the Mate walked back and saluted the Captain.

And he said, Captain, I have anchored my end of the Ship.

Now this is a Useful Story, for this old Ship of Human Life is so Riveted Together that no man is free to sail his own end of the craft without some Consideration for

and Dependence upon those who navigate the other end.

And the Anchor of the Mate and the Sails of the Mate are necessary unto the Captain, and the Chart and Compass of the Captain are essential unto the Mate, and each is necessary unto the other.

Wherefore, when I hear men speak of Living their Own Lives, and of being Captains of their Souls, I accept what they say but I am not wholly persuaded that they are entirely correct.

And though I glory in mine independence, as did my old friend Saint Paul, I know that neither I nor any other

man will see the setting of this day's sun without depending for something upon somebody.

And I have seen people who thought themselves independent who have wrecked not only their own lives, which really were worth saving, but have wrecked or anchored many other lives because they insisted on sailing their end of the ship without any consideration of the other.

Whereas the great God hath so made us necessary to each other that no man can ever be sure of his right to wreck even his own life. For no man liveth unto himself.

Messages For The Eastertide

AT THE RISING OF THE SUN

John L. Barnhart, D. D.

"At the rising of the sun" was the time, so says St. Mark, when those devoted women, who went to anoint the body of Jesus, found the tomb empty. What a glorious morn! The Sun of Righteousness had indeed risen. The Light of the world was shining forth in full splendor. It is significant, too, that the day on which we celebrate the resurrection of our Lord, not only once a year, but once a week, was anciently dedicated to the sun.

How vividly do the Gospels picture to us the striking contrast! On Good Friday from twelve to three o'clock, while the suffering Saviour was dying on the Cross, the land was overshadowed with a strange darkness that was in keeping with the awful event that was taking place. But now the agony and gloom are past. The cup of suffering has been drunk to the dregs. Death has been swallowed up in victory. The Prince of Life has broken the rocky prison and is alive for evermore. The sun is flooding the world with light, with hope and with good cheer. To the sorrowing Mary Jesus put the question, "Woman, why weepest thou?" Of all times that was no time to weep, but a time to rejoice, and we can imagine her unbounded joy when she recognized her risen Lord.

When the blessed Master was crucified between two thieves, the apostles were crushed by the apparent failure of His earthly life. The light of their life had gone out. They were indeed a sorry lot. But when the risen Saviour appeared to them well could John say: "Then were the disciples glad when they saw the Lord."

Easter, in some ways more forcibly than Christmas, brings home, especially to those who are "growing young," the truth that the Gospel is good news, glad tidings of great joy. Easter speaks of life and assures us of immortality. It says: "The best is yet to be."

Before Christ came to earth people did have some belief concerning a future life, but their conceptions were very vague and shadowy, and the kind of a future life they believed in was such that no one could have much desire for it. Yea, verily, it was Jesus Christ who brought life and immortality to light through the Gospel. The ancient seers and philosophers lived in the starlight, the prophets of Israel lived in the moonlight, but Christ lived in the sunlight, or rather should we say He brought the sunlight. As was predicted of Him, He did bring light to lighten the Gentiles. "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death is light sprung up."

The glorious rising sun of that Easter day has lighted up the true way of living here on earth, and has forever lighted up the valley of the shadow of death for all true believers, so that when they are called to walk through it to the mansions in the Father's house their friends need not mourn as those who have no hope. The father of the writer, on the last night of his earthly life, said: "Yes, I will see you in the morning." He probably did not think he would depart this life so soon, but the writer, in faith, still holds fast to the words, "I will see you in the morning." What a blessed resurrection morn that will be for all God's Children. When our loved ones are called home to glory,

so much moral darkness within that they are blind to the light of God's truth. In the words of a poet:

"He that has light within his own clear breast
May sit in the centre, and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun,—
Himself in his own dungeon."

Now that the light has come we should rejoice and walk in it, and as we do so it will shine more and more unto the perfect day, directing us in the path of righteousness in this world and finally leading us to glory.

O that all in their own hearts would realize that the sun did rise that Easter morn, that

"That Easter-tide with joy was bright,
The sun shone out a fairer light,
When to their longing eyes restored,
Th' apostles saw their risen Lord."

Baltimore, Md.

THE IMMORTAL HOPE

Edward A. G. Hermann

The immortal hope is one of the richest treasures of the spiritual life of mankind. There is in the nature of man, the child of God, an instinctive, insistent, irrepressible craving for life. But as a rule this hope burns within us according to the intensity with which we have loved and the extent to which we have lost. We do not find this problem in the lower orders of life. It is created for us by the needs and demands of human love. It is the heritage of man as a spiritual being.

I was walking along the street one day and almost stepped on a nest that had just fallen from a tree-top. Beside the nest lay two or three little baby birds, their bodies still warm, but crushed and dead. I stood still and watched the mother-bird for a while. She undoubtedly knew what had happened, but the tragedy apparently did not break her heart. She was flitting from branch to branch, chirping cheerily as if nothing had happened. Perhaps she was one of the little sisters of St. Francis whose duty it was to praise the All-loving God for everything. As she looked up into the deep blue of the sky, I looked down at the broken, bleeding bodies of her children and thought to myself, "If I could explain this little tragedy in bird-life, I could understand the mystery of the world's pain and loss." But it was too profound. Most likely her only concern was to find another worm for her next meal. I felt pretty sure she did not rack

THREE TREES
 Upon a hill, far, far away,
 Three tall pines stately sway,
 Beckoning fingers in the sky
 Ere the twilight shadows die.
 "Upon such trees," I sadly sighed,
 "Three lone men were crucified!"
 And the trees afar seemed to say:
 "We are the heirs of them today;
 Strong and rugged arms have we
 To stage another Calvary."
 I bowed my head, knowing well
 What the middle tree might tell.
 I turned upon the other two
 My guilty eyes. Ah, yes, they
 knew,—
 They understood my silent mood,
 Lost in such high altitude.
 —Henry Linford Krause.

we should hang flowers and not crepe on the door, and instead of drawing the blinds we should let in the sunlight. And we should not act and dress like unbelievers, but like Christians whose hearts are filled with hope and whose lives are not shut off from the sunshine of God's love.

Had not Christ risen from the dead what a dark dismal, hopeless world this would be, and with no assurance of a better life to come. "But now is Christ risen from the dead." And we exclaim, "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God who giveth us the victory through our Lord Jesus Christ."

The resurrection truth not only assures us of immortality, but means much for this life. In fact it gives new meaning to this life, and makes us realize that life is well worth living. It bids us be of good cheer, and to undertake great things for God, assuring us that our work in the Lord will not be in vain.

Yes, we are now surrounded by the sunshine, but it is possible for people to have

her brain very much over the problem of a "Hereafter." Perhaps not long afterwards she, too, fell by the wayside, not unknown to the Heavenly Father who marks the fall of every sparrow, yet with no eternal hope vibrating in her breast. But who understands the secret mystery of the heart of a bird? As I write these lines someone looks over my shoulder and I hear a voice protesting, "Why should anything beautiful in this world ever be lost?" I confess that I am beginning to doubt the power of death to destroy anything.

But as far as our limited human knowledge goes, the problem is present only in the sphere of the **personal** and it is most inconsistent when the personal is strong in love. It is the spiritual man who has within himself the witness of immortality. It is not for himself that a man wants a world beyond. Heaven would not be heaven without companionship. It is love that makes heaven and the finest ideal of the future life that the imagination has ever conceived is that of an **Eternal Home**.

It is love that binds soul to soul as with chains of gold. When the cruel hand of death breaks a link and souls fall away from each others' embrace, and there remains only the memory of the "touch of a vanished hand and the sound of a voice that is still," it is with the feeling that some day somewhere, in God's great universe, they will meet again and find the earthly chain still broken, but the spiritual love still strong and enduring. It was this instinct of reunion, born of love, that inspired Robert Browning, after the death of his wife, to cry out with the joy of absolute certainty:

"O thou soul of my soul, I shall clasp thee again,
And with God be the rest!"

Frederick, Md.

IMMORTALITY

John A. Yount

Is man immortal? Or is death the termination of his life? "Earth to earth, ashes to ashes, dust to dust"—is this to be the refrain with which we close our existence? "To be or not to be, that is the question."

Easter comes to us again with an answer of hope, yea more than hope, with an answer of assurance. Rev. 1:17, 18: "And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

"I am He that liveth." In the midst of our fragmentary, fleeting lives stands One who knows Himself to be possessed of an eternal existence. He it is who alone can give meaning and consistency to our apparently empty span of life just as the tree gives consistency to the leaves upon it which come and go with the seasons.

"And was dead." Into the life of the eternal Christ came a new experience, an experience that was inevitable if He was to be "made in all points like His Brethren," the experience called death. For a moment He drew back from it in Gethsemane, but His love for us overcame His dread and He willingly drank the cup to its bitter dregs. He was made "perfect through the things that He suffered." "For the joy that was set before Him He endured the cross, despising the shame."

"And behold I am alive for evermore." The risen Christ possesses an added something that the suffering Savior did not enjoy. Something new came to Him in the form of another sympathy, a new usefulness which He could not have attained without the experience of death. And this newly acquired sympathy and power He

is to retain "for evermore." With added emphasis He is now able to proclaim: "Come unto Me all ye that labor and are heavy-laden and I will give you rest."

"And have the keys of hell and of death." Anyone who has passed through a great experience holds the keys to that experience. "Knowledge is power." No one is able to comfort another who is in sorrow like the person who has had sorrow of his own.

"What a friend we have in Jesus
All our griefs and cares to bear."

WORDS FROM THE CROSS

By the Rev. C. W. E. Siegel

Bless'd be the Saviour's Cross!—
Tower of conquest, torch of peace,
Couch of suff'ring for our ease,
Arms of love that stretch across
To enfold a fallen race—
Magnet of undying grace!

Harp of Heav'n! let earth give ear
To thy seven-toned harmony;
Oh, what sweeter symphony
Could repentant sinners hear:
"Father, pardon!" still prevails,
E'en for those who drive the nails.

Great High-priest and Lamb Divine,
Op'ning for us Paradise,
On Thy throne beyond the skies,
Still remember souls that pine
For Thy home-land fair and free,
Where they find their Heav'n in
Thee.

Love's triumphant, tend'rest care
For the heart by sorrows torn,
For the faithful few that mourn;—
Love's bequest, so rich and rare,
To the friend Thou lovest best:
On that Heart may we find rest.

Sorrow's night! mysterious gloom!
Who can comprehend such woe,—
God, of God forsaken so?
Yet, to free from godless doom,
Thou, great Light wast hid awhile,
Gaining us God's endless smile.

O Thy thirst! a heav'nward call,
As Thy Passion's end draws
nigh,—
For Thy Father's love a sigh;
While the final drops of gall,
In the cup which Thou must drain,
They for whom Thou diest in vain.

But the crown of victory waits:
"It is finished!" hear the shout;
All Thy foes dispersed in rout;
It unbars the heav'nly gates;
Endless hallelujahs start;
Healing brings Thy broken heart.

Hide the scene, oh! darkest shade,
From the gaze of sinful eyes,
Where the holiest Sacrifice
In the Father's hands is laid;
Nor the Spirit's care forsakes,
Till the third day's morning
breaks.

Is man immortal? Yes, just so surely as Christ is immortal. He is the representative Man. He came to reveal us to ourselves. "Now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is." Easter gives assurance. He liveth; He was dead; He is alive for evermore. "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live, and he that liveth and believeth in Me shall never die. Believeth thou this?"

Turtle Creek, Pa.

THE IMPELLING MESSAGE

J. Kern McKee, D. D.

"He is risen!" This is the glad Easter message. There is great joy in our hearts, for ours is a religion of hope. "We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." Take hope out of life and there is no more joy. But we have a hope, which, like a flower from the bud, opens out into the fullness of glorious life to come. The resurrection of Jesus Christ is the pledge of this hope.

When the angel addressed the women at the tomb they were reminded that Christ's resurrection was the fulfillment of His own words: "He is risen as He said." Long before His death He boldly asserted that He had power to lay down His life and take it up again. What if Christ had not risen, as He said? Did you ever stop to think what darkness and despair would settle down upon this earth were it not for our resurrection hope in the fact that He did rise as He said? I pity men who deny it; for like Samson, they are pulling the house down upon their own heads.

He never asked us to believe blindly. Christianity, with all its doctrines, is not afraid of the light. God gives us proofs. "Prove all things." He writes, "Come and see." Universal belief in a life beyond. The suggestions of nature; and direct evidence of His appearance to His disciples and others establishes the fact that Christ is risen. God asks no blind faith in Christ's resurrection. The more we study the subject the more evidence we will find. No Bible truth is better proved, or more universally accepted. Even infidels scarcely deny it. They try to explain it, but they do not deny it.

There is a timid and trifling rationalism today which tells us in tones of compromise that after all it makes no difference whether Christ was the Son of God or the son of Joseph; whether He did miracles or not; whether He rose from the dead or not. They tell us we have His beautiful life and the teachings, and this is enough. But there is no trace of such senseless reasoning in the Bible. Jesus did not say, "Follow My example." He said, "Follow Me." It makes a difference whether Christ rose from the dead or not. Christ arose to be with us even to the end of the world. If Christ be dead all our talk about heaven and happiness is trifling nonsense.

You are told the announcement of the resurrected Lord has been made, you are invited to assure yourself by the evidence offered, and then you are commissioned, "Go quickly and tell His disciples that He is risen from the dead." How some of Christ's disciples today need this message! There are true disciples of Christ who seem to think that their Saviour is dead and in the tomb! They need the message, "He is risen." Go quickly and tell. Tell of a living, not a dead Christ, of a victorious, not a conquered Christ. He will bring comfort in any trouble. There are many bereaved disciples today who mourn the loss of their dearest. Go you, like Mary, to them. Tell them Christ is risen, and because He lives, their loved ones shall live also. Christ's resurrection is our abiding hope for ourselves and our departed friends. A risen Saviour is our pledge.

Then don't forget to tell those who are not disciples. Tell those who are lost in darkness and sin; tell them of a crucified, but risen, exalted, living Saviour. Tell those crippled by sin; helpless and hopeless in our own strength, He lifts us to light and peace and life and joy. He puts the glory of love in our soul, a new song in our mouth and turns our feet in the path of heaven. And He does it all through the power of the risen Christ!

York, Pa.

THE JOY OF EASTER

John S. Adam

Will you not share in the joy and blessing of this issue—"the Easter Number of the 'Messenger,' by contributing a short article, etc.'" So wrote the Editor of the "Messenger." I take my subject out of this request. The word joy is written in large letters everywhere at Easter. We hear it on all sides. It comes to us on Easter greetings cards and is sent out thru pastoral letters. We speak of it glibly. It sounds familiar and almost commonplace. Let us analyze it.

Just how great is your joy at Easter time? Honestly now, dear reader, could you describe in so many words to some one who is not a Christian, how joyful you really are, so that he would realize that he was missing something and would become hungry for it? Is your joy at Easter real or is it only a pieus platitude? Heart-searching questions these!

There is great joy in store for the sincere Christian who appreciates the suffering, the agony, the darkness that broke over our Lord during those awful days leading up to Good Friday and terminating in the crucifixion of the King of Kings. This terrible end of a beautiful and unselfish life, the disappointment and discouragement accompanying the death, and the utter darkness was all changed into light and joy by the resurrection of our Lord on Easter.

We rejoice that thousands of followers of Christ share in this joy. We also believe that other thousands miss it because it is not real to them. It is not real to them because they have never entered into His suffering, have never really shared His sorrows. The cross is the key to the Easter joy. Unless we share the cross with Him we cannot share the joy.

On what do we base our doubts? Is there any foundation for our fears? First of all we are reminded that thousands of our members have as yet not communed during this Classical year, which is fast coming to a close. Many of these will come on Easter. Many more will not come at all. No doubt many of those who help to swell our Easter congregations come from motives too low to permit them to enter deeply into the joy of Easter. Again, few congregations have their apportionments paid in full by Easter. At Easter, therefore, there is a mad scramble to do what should have flowed naturally from the hearts of the people. There are special appeals, there is coercion and persuasion, and we fear some scolding, much to the distraction of the beauty and joy of the Easter season.

Were the Easter joy a real experience to the people, spiritual conditions in our Churches would be different and the joy would be greater. Boards would be out of debt, our institutions would be more adequately endowed, more Churches would be better equipped and would be fuller of worshippers. All this means: take up your cross and follow Him; but it would also mean the intense and all-permeating joy of Easter.

Middletown, Md.

THE MAGDELENE'S MISTAKE

David Dunn

In the dim dawning of the first Easter she mistook Him for the gardener. Are not folks today, you and I included, very often and very similarly in error?

He had told her that Death could not hold Him captive, that on the third day He would rise and live again. But the cruel hope-crushing scenes of the crucifixion had quite confused her sense of time and had veiled with gloom the memory of His promise. Small wonder that, as she hovered near the opened tomb, it



was the missing body rather than the risen soul that claimed her thoughts and that the form that suddenly towered above her should seem only that of him who might perhaps know where that body was.

We, too, have been by Him assured of His triumph over death. Twenty centuries and their witness to the Resurrection Fact

EASTER LIGHT

By Rev. C. W. E. Siegel

O Easter light, how beautiful thou art!
Fair light that shinest from the Saviour's tomb,
Bringing a morn of hope to every heart,
That gives the risen Lord of Glory room.

Immortal dawn adorns this holy Day,
Immortal life the Saviour brings to light;
The clouds of sin and death have passed away,
New Day of rest, we greet thee with delight.

Thy morning salvation, Prince of Life, —
Way-breaker from the power of death unbound,
Proclaim Thee victor in Thy awful strife,
Our Hope, with glory and with honor crowned.

Captain of our salvation, leading on,
Perfect through suffering, tasting mortal pain,
We follow in the way which Thou hast gone,— again.
Our sear and faded life shall bloom.

Our faith looks forth to that new life divine,
When with Thy glorious likeness saints awake,
All yearnings satisfied, transformed like Thine,
And of Thy harvest joys they shall partake.

Through life and death be Thou our faithful Guide,
Lead Thou us in the path Thy feet have trod;
The faith that overcometh fear and pride,
Grant us, O, ever-living Son of God!

should certainly have done something to re-enforce that assurance. Granted all the reactions that have followed the movements of His Living Spirit in men's lives, all the repulses which have come to His cohorts so often ineptly led by poor subalterns, all the reversions to primal savagery, granted all these—and yet can we deny in the face of the annals of past centuries that the Captain of our Salvation has been living and leading on, yea, is alive and very near us and ever urging us ahead?

Yet, so much of the time, we see not Him, but the gardener; and we see the latter, or at least, we think we see him, because we're looking for him, because our thoughts are moving on planes merely human. We go to worship and we hear the preacher. We note, sometimes, the outline of his discourse, but far more regularly his verbal "breaks," his slips in thought. We are conscious of the presence and music of the choir, our minds registering impressions as to tone, pitch, dress and conduct. We see one in a near-by pew whose presence re-irritates the scar of an ancient grudge. DO WE SEE AND HEAR OUR RISEN LORD? Death comes close and takes a friend beloved. We see the undertaker, the pall-bearers. We hear vaguely and far away the preacher's words. Are we really looking for, expecting to see and hear the hour's most desperate Necessity, Christ Jesus? Yes, in so many of life's affairs, when our Master does draw near, our minds are so engaged with earthly things, that we take Him for the gardener or see the gardener instead of Him.

And yet is there not a sense in which we can say that Mary's intuition, her deeper sight, led her truly, though her outer eyes deceived? Was Jesus not the Gardner of her soul? Had He not entered it when it was rank and choked with vicious weeds, nettles and thistles that gave the useful plants and fragrant flowers no chance? Had He not pulled out these tares and thorns with loving, bleeding hands and gently cultivated the tender shoots of vines now turned by Him toward God? Had He not promised to her life's garden, His perpetual care?

Might it not be the wise and hopeful thing for us to do, to recognize Him more definitely and constantly as the Keeper of the common gardens of our daily lives and to commit them unreservedly to His supervision, and to subject ourselves to His direction in ridding them of all growths He does not want, and in sowing and culturing toward His Harvest of Beauty, Truth and Righteousness?

EASTER HOPE

Elmer L. Coblenz, D. D.

Among the imperishable things of life is hope. Along with faith and love, St. Paul said hope remained when all else had passed away. The Greeks have a story that when Pandora, the first woman, inadvertently opened the mysterious box, everything escaped except hope. Over the entrance to the infernal regions Dante saw this inscription: "Let him who enters here abandon all hope." It would be equally true to say he who has abandoned all hope is already in an inferno. Utter hopelessness is hell.

But hope is not just a vague feeling or expectancy of something better farther on. It is not a sort of self-hypnotism against present sorrow by indulging in the future promises of delight. That well-known picture of a maiden blindfolded, sitting atop the earth gently stroking the one remaining string of a harp on which all others are broken, is a better suggestion. Hope does not merely wish and wait. It finds a remaining string upon which it yet makes melody.

The Easter hope is neither a vague nor a rigid assertion of belief that the dead will

rise again. We can not see. We are blindfolded. Christianity can not remove this. But it does something immeasurably better than giving us sight of distant scenes. It gives us insight into and possession of present powers. The Easter hope is not the sight or the belief that there is life beyond death, but the insight that there is life in death.

Why is it foolish to expect the gate-post to bloom this spring, but thoroughly reasonable to expect the rose bush to do so, though both are buried deep in the grave of winter's snow? In the bush there is life. In the post there is none. Belief in immortality is not a blind statement

or a pious wish in the face of overwhelming facts against it, but an inescapable conviction based on a better insight into the facts. All reasonable hope is based on better insight into the present. The way to a sounder faith in immortality is through a better awareness of what God and man are now. The resurrection is not a miraculous restoration of the dead unto life, but a marvelous preservation and continuity of life. Jesus not only said, "I will rise again," but before His death, "I am the Resurrection and the Life." St. Paul said not to the dead, but to living folks, "If ye then be risen with Christ." That is, the rising can take place before we experience what we call death. He

also says in the words we use in our burial service, "I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not as others which have no hope." There will always be sorrow at death. But there is a difference between hopeful and hopeless sorrow. Sorrow with hope is not sorrow touched merely with the expectation of some future resurrection and reunion, but sorrow all surrounded with the assurance of having previously arisen with Christ. The Easter hope rests not on a miraculous act on Easter morning, but on the presence of Divine power in life long before and all through Good Friday.

Reading, Pa.

On The Respect In Which Scotch Ministers Are Held

JOHN B. NOSS

This morning a group of small lads saluted me. Saluted me as if I were a captain or perhaps even a general, with their hands smartly clapped to the side of the head.

Without a doubt the minister in Scotland has not to put up a fight or struggle for community respect. It is spontaneously yielded to him by right of his office and calling and in virtue of the gratitude of the common man for the great nation-building ministers of Scotland in days gone by. The Scotch people can never forget what their ministers have meant to them.

It seems on a retrospective view that ministers of the gospel in America are not respected in so unreserved a manner. The Scotch minister is accorded respect to begin with; and it is up to him to justify the common high opinion: woe to him, if he measure not up to expectation and by his own act lose the high regard! In America, respect must be in large measure earned, perhaps because our communities are so heterogeneous; but it may be offered to a worthy minister in the fullest degree at the last. One asks, however, whether it be not better to have respect at the first and still hold it at the last?

The truth seems to be that the Scotch minister, outside the big cities at least, is met more than half-way in this matter by the great majority of the people. Exceptions there are, of course; the Communists (strong in Glasgow) have, for example, a great grievance against the wearers of "the cloth" for being pawns on the social chess-board of the "ruling classes." But prevalently the minister is looked upon and deferred to as a power, a man of weight, whose word goes a long way and whose acts have a kingly graciousness and significance. When he enters a home, even where he has won love, fear sometimes, oftener awe, is not far away; while in those few homes where he may find himself passionately, almost devoutly loved, the love is stronger for having first had to cast out fear: it is "perfect love" that casteth out fear, we may recall. The children look up to the minister as to a giant who may be kindly and benevolent, but yet not of the common order. In the Sunday School, therefore, he is as much heeded as if he held in his hands the power of life and death. It is not that they dread him; it is rather that they believe him to be a "mighty one."

When he mounts the pulpit he is, if at all worthy, touchingly revered. I have noticed the most striking difference between appearing in the street with the clerical collar and appearing without it. As a student in Edinburgh I wore no outward sign of the ministerial calling. I walked the streets on the same footing with other men, all unsuspected. But when of a Sunday morning I walked out to some

preaching engagement, what a vast difference there was in the way people eyed me! I had on my clerical collar, and could easily have persuaded myself I was another man entirely! The people almost held breath while I passed.

I have been wondering whether some of this regard is not due to having on a "uniform." With his clerical collar and black "bib" upon him the minister stands out as one set apart, a person peculiarly elect. He may be recognized at a glance and as quickly known to have been trained to a circle of ideas. This is an advantage in his purely pastoral work. But it is, as I think, a disadvantage at the level of ordinary social contacts with folk. Though women may be credited with a weakness for a man in uniform, notoriously men will not open their minds freely across a bar-

love them from hearts full of understanding.

Of this let me give an illustration.

The other night I was invited to an annual congregational meeting across the hills at Dailly. Dailly is a small town nestled among towering grassy hills, strewn with rocks; its two collieries rise over a mine whence an inferior grade of soft coal is dug. The people are of the rural sort and Church-loving. When I reached the town a goodly number of the people had already gathered in the little Church to which I was bound. Now the annual congregational meeting in Scotland is always a social event. The people having gathered, tea is served, and there follows a program, with set speeches, into the midst of which, quite inconspicuously, the main business of hearing the treasurer's report and acting upon it is introduced. At this meeting at Dailly there was much tea drinking and gladness, and, what with speech-making, thoughts too deep for tears and loud laughter. Besides the minister of the Church, there were present three clerics, the pastor of the other Dailly Church (who, by the way, spent two scholarship years at Union Seminary, New York), a young Congregational minister from near Glasgow (who writes articles occasionally for the British Weekly), and myself (whose chief distinction is the perspicacity to take unto myself the first Scotch lass I found in America). There were thus four ministers of four different denominations met together to felicitate the congregation on a prosperous year.

The impressive thing, to me, was the gratitude of the people, briefly but tellingly expressed by two or three of their number, for the labors of their minister and the effectual assistance of his universally loved wife. And while I heard the praise, I thought:

"In Ireland the priest is respected and obeyed with a depth of loyalty and a strength of conviction hard to duplicate elsewhere; but there is no proper understanding. The priest is supernaturally endowed and his words are charged with an unearthly and not to be comprehended wisdom. The people love a leader they know not, respecting him all the more for not understanding him. But here I see people with as deep a loyalty and as strong a conviction respecting another sort of priest. And it is all on another basis. These folk study and mainly trust their spiritual guide, loving a man they know well and respecting him all the more in understanding him."

My heart was stirred. Then I returned upon myself with the question, "How is it at home?" That question has held me pondering.

Maybole, Scotland.

LONGING

I long for a breath of God's clean air,
That has blown in fresh from the sea—
Away from the smoke, the dust, the filth!—
Unpolluted,—clean, and free!

I long for a place of quiet and peace,
Away from the noise and din,
Away from the money-mad hurrying throng,
Away from the city's sin!

I long to get back to the God-made land;
I'm sick of man-made things,
I long for the peace of mind and soul,
And the health that the "open" brings!

—Grace H. Poffenberger.

rier that accentuates differences and diminishes the sense of likemindedness. Wherefore the great mass of men wear like garments and make haste to don straw hats on the 15th of May. But in this matter of clerical collar in Scotland, the pastoral work of the minister is very greatly aided—the officially pastoral work, that is to say, which we in America esteem too lightly, to the detriment of Church loyalties, as the Catholic priests could tell us.

There is no doubt at any rate that the clerical garb is a sign of distinction; it is emphatically not a mark of out-of-date thinking and living, which if a man see, he will, commiseratingly or no as his nature may dictate, get out of the way of, or slink by, with averted face and in a fidget. The fact is that the Scotch people, or the great part of them, love their ministers,

Just Sixty Years Old To-day

FRED'K. A. STERNER

(*A pastor speaks on Young People's Day*)

Text, Job 7:8: "My days are swifter than a weaver's shuttle"

If on a Sunday morning you happen to stand at the door of the Beginners' Department of the Sunday School, you may hear them sing their birthday song. If during the past week or on that Sunday some little boy or girl happened to have a birthday, you will hear the children sing in the child's honor, "Just Six Years Old Today." It might be "Just three or four or five years old today," as the case might be. Then you would hear a general wishing for a "Happy birthday," with the implication, of course, that there would be many of them in the future.

With this in mind, perhaps, at first, it seems as though the subject of this discourse is not worded quite correctly. The subject is, "Just Sixty Years Old Today," and we assure you that the wording is correct. After all, the length of time between six and sixty is not as long as it may at first seem. If you would speak to a young man in his teens or early twenties and remind him of the time when they sang in his honor, "Just Six Years Old Today," he might smile and rightly say that that was not such a very long time ago. Now if you would meet a man of sixty and have him recall when they might have sung in his honor, "Just Six Years Old Today," he, just as well as the youth of twenty, might smile and say that that was not such a long time ago. The years pass swiftly and as one becomes older each year seems shorter than all the preceding ones. This may not be so evident to young people; but when an individual once attains his thirtieth birthday, he begins to realize that somehow or other a year is not so long as it used to seem. And then as a few more years are added, he begins to understand the feelings of Job, who in one of his moments of suffering and misery, cried out almost in hopeless despair: "My days are swifter than a weaver's shuttle."

The swiftness of the years and the quickness with which this life passes is usually not given much attention on the part of young men and women. They, in most cases, seem to feel as though they will never grow old or as if this life will never pass away. There are many for whom the matter of growing up is a long and difficult process. The transition from the stage of play to that of work is often times a slow one. But the days nevertheless pass and lengthen into years, most of them being used by quite a number of young men and women as though they were unlimited in number. But suddenly it dawns upon them that these days "are swifter than a weaver's shuttle," that the years are fleeting and in most cases limited only within the well-known three score and ten, and only in exceptional cases extended to four score and beyond. When a man notes this, he usually begins to take stock account of his achievements. It is then that he must look about him and take note just how far he has progressed. Is he keeping pace with those of his age? Is he getting anywhere? Is he accomplishing anything? And it does make a lot of difference at what time in life a man or a woman begins to ask these questions. If an individual wakes up to the realities of life when he hears ringing in his ears, "Just twenty years old today," then he can "tighten his belt," as it were, and get to work; and soon he will find himself progressing and going forward. If, however, he must sow his wild oats, if he must have his fling so that he does not come to his senses until he hears them singing, "Just thirty years old today;" then he

still will find the doors of opportunity open and he can still enter in and go forward, but, oh, how much more difficult will be the road over which he has to travel! And yet some people must consume many years until they realize that "Life is real; life is earnest;" and sometimes, in a number of instances in fact, we find men, aimlessly indulging in the follies of life even up to the time when half their years here upon earth are gone. If then when they realize that they are just forty years old today, they begin to note their status in life, they are likely to be filled with dis-

butterflies." It was the middle of the afternoon. The boy was still playing. He was running, jumping, rollicking, scampering, hunting the sunbeams, catching pretty butterflies. He stopped for a moment. Now he saw Opportunity at a distance. He waved his hand to her gleefully. "I'm coming soon," he said, but he continued to play. The day was passing. The sun was setting. Twilight was coming. Suddenly, he who was playing, stopped. He looked about for his smiling companion. She was nowhere in sight. He was getting cold. His knees were trembling. He looked at his hands. They were sered and worn. He felt his chin. He found a straggling beard. The playful boy was an old man. "Just sixty years old today" and still playing! What a terrible situation! What a calamity!

Evidently, young people can be given a lot of cheap advice by some of their elders, but surely we utter to them golden words when we say, "take advantage of your opportunities while you are young when the doors are open and when the invitations are most pressing. May young people take heed of the fact that their "days are swifter than a weaver's shuttle." May they heed and use their opportunities! There are numerous opportunities on all sides. School life has many opportunities. Every lesson well done is just one more step up....

"...The ladder by which we rise,
From the lowly earth to the vaulted
skies
And mount to its summit round by
round."

Every subject successfully completed indicates a certain amount of brain development, facts accumulated, habits of thought formed. Life itself is full of opportunities. We have opportunities for material success. We have opportunities of developing character. We have opportunities to beautify and ennable the soul, to make it Christ-like in the image of God Himself. Why, God made this world and made it as it is just to give us this wonderful opportunity. For that purpose He puts us here. To show us the way and direct us He sent to us Jesus Christ. Opportunity everywhere most inviting in the days of youth become fainter and fainter as the years go by.

And yet the sad part about it all is that opportunity is so often left to call in vain. So many tell her to wait while they play in the sunshine trying to catch the butterflies. Oh, that our young people would only heed her as she summons! Yes, they have good intentions. They intend to follow her after awhile. They want to play in the sunshine just a little longer. Then they will become serious and settle down to the doing of real things. But their "days are swifter than a weaver's shuttle," and before they realize it, the day is gone, the sun is setting, the night is coming and they hear whispering in their ear, "Just sixty years old today;" sixty years old and nothing done, nothing achieved, nothing accomplished! There is a time to play, but they who pass the whole of life catching butterflies pay dearly for their pleasures. But how hard to have some give you any attention! It is time for Sunday School, an opportunity to worship and sit at the feet of the Master; but so many say, let me sleep a little longer, let me lie in bed just a while longer. Perhaps, the first temptation is over. They

SPRING

Spring, of thee, oh, lovely Spring,
And thy beauty, I will sing;
Everywhere thy glories shine,
Showing forth God's love divine.

Blades of grass and bud and flower,
Manifest Almighty power;
Spur us on to noble deed,
As we on our journey speed.

Of all seasons of the year,
To my heart thou art most dear;
I thank thee, Spring, for happiness,
And thy Maker I will bless.

—Violet Victoria Brown.
Carlisle, Pa.

are in Sunday School. The teacher is ready to help them, an opportunity to hear the words of life; but, no, they must talk about almost anything else but the lesson; movies, dresses, cosmetics, sports and numerous other things, all of which may have their place, but in Sunday School their indulgence is like catching butterflies while Opportunity calls. It is the time to study lessons, an opportunity to dig into the diamond mines of the ages, but how much easier it is to be lazy and flit away the time! Here is a chance to help a friend, to minister to some one in need, to bring joy to another, to make life more worth while, to make the world a better place, to serve in the Kingdom of the Master; but how much easier to be lazy and selfish and just let it all pass! Ah, but the "days are swifter than a weaver's shuttle," and in the end there must be remorse, regret and despair.

Young people are not the only ones guilty of wasting time and ignoring opportunity. There are many who are just thirty or forty or fifty years old today who are woefully misusing their time. What a weeping and gnashing of teeth there will be when they realize that they are sixty years old and have gotten nowhere! Today they are pleasure mad; tomorrow they will pay the price in vain regrets. See them every Sunday running everywhere in their automobiles visiting every hundred and fifty-second cousin in their relationship! See them with endless parties and more engagements than there are evenings in the year! See them thinking of God about once a year when there is nothing else to do! See them catching the pretty butterflies! But their "days are swifter than a weaver's shuttle," and soon they will hear ringing in their ears, "Just sixty years

old today," and nothing done! No world of glory won! No deeds of kindness done! Nothing to leave joy and love! "Just sixty years old today," and a soul starved and undernourished, a life wasted, God's great opportunities cast to the winds! "Just sixty years old today," and only regrets! The money spent for gasoline might have bought a home, might have educated the children, might have brightened up the years in later life. The Sundays passed on the highways staring dumbly at landscapes, fields and forests might have been used to bring them closer to God, to feed the soul. The day of reckoning comes very soon. Within a short time many people today who are pleasure mad will note with sadness that:

"To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted
fools
The way to dusty death."

Sometime ago I noticed on an insurance calendar the following statement: "You have an old man walking about with you. Tomorrow you will meet him face to face." That is just another way of saying that your "days are swifter than a weaver's shuttle." Life oftentimes reminds one of a hurried preparation for a journey. We are here to prepare for a train that will take us to the "city that hath foundations whose builder and maker is God." There are many who tarry to get ready. But when the train comes, whether they are ready or not, they must go. He who prepares goes to the station and is

ready when the train comes in. They make a joyful journey to the home of the Father. Of course, people today do not like to hear this. It is not a popular theme. We recognize that, but is it not all true? Is this not the most real, the surest, most certain thing of all?

There is not any reason for being despondent. Your sixtieth birthday can be a happy one. At sixty as well as six they can sing, "Happy birthday!" But if your sixtieth birthday and the birthdays that follow are to be happy ones, your previous life must be worth while. Our "days are swifter than a weaver's shuttle," and in a comparatively short time sixteen is sixty. So let us make use of the years of youth. Let us sit at the feet of the Master. Nourish your soul with the Gospel, the living water, the Bread of life. Do something worth while for your fellowmen. Get more out of life than mere pleasure. Work in the vineyards of the Kingdom and give yourself to His service.

"Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below."

If you do this, then your sixtieth and your seventieth and possibly your eightieth and ninetieth birthdays will be the happiest ones of your life. Then no matter what may be the infirmities of age, you can say with St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Building Up a Small Rural Church

LLOYD M. KNOLL, *Pastor Pikeland Reformed Church, Chester Co., Pa.*

Possibly the most helpful way to present the building up of a small rural congregation is to simply describe plans employed and found to be workable. Of course, it is to be understood that underlying these methods of work there are ideals and principles that serve as stimuli.

As a boy it was the privilege of the writer to work for a Reading newspaper whose motto was, "Nothing is too good for our readers." This idea has always been a sort of personal inspiration and hence it seems but natural to say that the first requisite for success in building up the work of the Kingdom is always to get the best, give the best and do your best. Next, keep everlastingly at it and leave the results with God.

The first materially specific plan adopted, and one still employed, was to make and keep up-to-date an accurate map of the parish, showing all the roads and houses, and with the aid of some of the officers of the Church locate the homes of the members as well as the Church affiliations of the other inhabitants of the district. This revealed a goodly number of persons who had been overlooked by everyone and were therefore legitimate prospects for us.

Another important point is to recognize the worth of the other fellow and use it. Don't try to change established customs, but rather build up new ones; as the improvement is noted, the change will take place of itself, and if there be no improvement the change would be bad.

A prayer band was formed whose membership was known only to the pastor and definite problems were prayed over; men thus came to be won in remarkable ways.

Another practical plan still used was to

be sure of facts. Accurate records were kept of each Sunday's attendance. This served a manifold purpose. It offset the rumors that were circulated to the effect that persons were counted more than once, —the names could be verified by anyone. It furthermore encouraged the workers, for progress could be noted and doubt removed. A poor attendance was found to be seasonal. (February attendances always small.)

In business circles it has long been recognized that seasonal advertising is necessary. To advertise a special sale of "anti-freeze" for the auto requires a cold wave to make it successful. Likewise it is ill advised to plan and advertise a wonderful service for a certain Sunday in February, with the possibility of finding the country covered with a beautiful mantle of freshly fallen snow that has drifted into the roads and made it impossible to get to Church.

We found that there are inherent differences in rural Church work as compared with urban communities. Our program had to be different. Rally Day is better in April than in September. With us the opportunities are increasing with the lengthening of the day. Special programs are put into the summer months instead of the winter. With us people must come from a distance and there are no trolleys, so workers' conferences must be selected when the roads are passable.

Since we do not have fairs or suppers to raise money we must use other means to supply the sociability that is said to be fostered by such gatherings. A monthly social planned with due regard for the sea-

son is held by the Aid Society. The Bible Class has a Fellowship Supper at least once a year.

Instead of prizes for one or two winners in a friendly contest for increased attendance, rewards are given to all who attain a certain not too difficult goal. More than a third of the Sunday School members wear a gold C. & C. pin, showing that they attended at least 48 out of 52 Sundays in the year. Of this number not a few have bars showing ten years of such honors; others have intermediate scores and some are soon to receive the pin.

A handshake, a smile and a kindly helpful interest greets you on your first and each succeeding visit.

In the seventeen years of this pastorate no year passed that this Church did not send some delegates to the Sunday School conventions of the district and the county. Often a large group attended and brought home inspiration and new ideas. When the harvesting permits, delegates spend a week at some Summer Missionary Conference. Of course, not all the ideas carried back from these conferences can be applied; in fact, sometimes it is found best to resist some scheme because it would substitute the human for the divine.

Special days, anniversaries and carefully directed attendance contests have helped this Church. Thus the 95th and last year, the 100th anniversary of the Sunday School furnished definite objectives to arouse interest.

Two annual special days of great worth adopted from one of the Philadelphia Churches (Trinity) are known as Men and Boys' Day; Women and Girls' Day. On

the one day the men are charged with providing the best program possible, and a few weeks later the women take full charge and try to surpass the men in attendance, program, interest. As a result the ablest men and women speakers have

been secured, special music and unique, but helpful programs have been rendered. Aside from helping the regular members it has always led to the enrollment of some new members, and to the locating of unsuspected talent in our midst.

No, it is not easy, but it is worth while. Men do have a natural inclination to lack confidence in themselves. Misunderstandings do arise, but, trusting God, it is possible "to keep two jumps ahead of the devil."

The Federal Council's Rural Work

By BENSON Y. LANDIS, *Dept. of Research and Education of the Federal Council of the Churches of Christ in America*

In the year 1923 the Board of Bishops of the Methodist Episcopal Church made a pronouncement upon rural life which was regarded as a notable document both within and without the Churches. In that pronouncement the Bishops called upon the Federal Council of Churches of Christ in America to organize a committee to assist in the solution of national rural life problems. Representatives of the other bodies having organized rural work agreed with the suggestions and the committee was set up at once within the Department of Research and Education. Its members are mainly those who are responsible for rural Church work within the Council's constituency. Ralph S. Adams has been representing the Reformed Church in the United States.

The Federal Council's Rural Committee has been at work almost five years. Recognizing that its purposes and achievements are not as yet widely known, I, as secretary of the Committee, have asked for the privilege of addressing through these columns a few words to our friends in the Reformed Church in the United States.

Our function is to supplement the admirable work being done by the Mission Boards, the Institute of Social and Religious Research, and the Home Missions Council. We consider that fact-gathering is one of our most important jobs. We have set for ourselves the task of helping to keep the rural pastor informed about the most important things that are happening in agriculture and rural life. We are trying to "keep up with the procession" of research, thus giving pastors access to the volume of new knowledge that

is available. We have also established links between the Churches and the non-Church groups in the country life movement. It is a matter of much gratification to us to find that our research is regarded as reliable by the non-Church group. We know that we are trusted. We have been at the difficult, but important task of getting pertinent facts about rural life before city leaders. In short, we are trying to do for the rural Churches what the Federal Council began much earlier to do in the relation of the Church to urban industry.

How do we work? By using all the methods of research and education that we have the time and the resources to use. As secretary of the Committee I give some time to conference work, addresses, and leading discussion groups. We are always glad to answer inquiries for lists of books upon special topics, or to look up information wanted for a special occasion. But we consider our main task is to issue comprehensive information in inexpensive publications. I will mention what we have brought out.

Social Aspects of Farmers Co-operative Marketing. This pamphlet was written especially to give pastors and other rural leaders information about existing types of co-operative marketing associations and to consider their social and religious significance. (Pamphlet, 25 cents.)

Social Aspects of Agricultural Credit, summarizes the pertinent data available about this important matter and then promotes discussion of such matters as usury, governmental assistance, etc. (Pamphlet, 25 cents.)

Handbook of Rural Social Resources, is a popular reference work, containing the important facts about practically all phases of rural life. It consists of fourteen articles written by specialists. It also contains a directory of national agencies doing rural social work. The 1928 edition will be available about April 1, 1928. (Paper cover, \$1.00.)

Information Service is the weekly periodical issued by the Federal Council's Research Department. It is the main publication of the Department and consists of digests of current materials upon rural, racial, international and urban industrial questions. The pastor who subscribes to it is assured of access to a variety of information, most of it from periodicals and other sources which he would not be expected to take. Many of the sources are technical and unpopular, but through the "Service" we give pastors access to volumes of pertinent information about the modern world. (\$2.00 a year.)

I should also state that these publications are issued for the cost of printing and distribution. The cost of the research work is provided for by the appropriations of religious bodies and by gifts of interested individuals.

Finally, we will welcome correspondence from you who read this account as to what you think would be the most useful things we should undertake in the future. It may be sent to Mr. Adams, your representative in the Federal Council's Rural Work, or to myself as secretary of the Federal Council's Rural Committee at 105 East 22nd Street, New York City.

Some International Peace Tendencies In 1927

BY WILLIAM C. ALLEN

siderations should at home and abroad create a demand for the maintenance of peace.

John D. Rockefeller, Jr., has recently donated \$1,750,000 to the University of California, for the erection of a dormitory to accommodate 500 men and women students. Provision will be made for 300 foreign students from numerous countries, the balance to be residents of the United States. This "International House" is intended to promote world friendship. Its possibilities are great.

Many college young people's groups have this year observed "Goodwill Sunday." They have emphasized "the need of sympathetic understanding between racial and national groups, and the desire of American youth to live at peace with their fellows. In May, eleven universities sent delegates to a convention held at Syracuse University. Dr. William E. Lingelbach, when addressing the 1927 graduation class of the University of Pennsylvania, asserted, "The movement to outlaw war is growing rapidly . . . through sheer force of economic necessity. What is needed is conscientious and intelligent citizenship."

Dr. Ray Lyman Wilbur, President of Stanford University, devoted his 1927 commencement address to Pacific and far-eastern relations. In conclusion he said, "Certainly future generations will not be justified in forgiving us unless we make a gallant attempt to solve the difficulties of the Pacific. We shall call upon the youth of America for that vision, without which we perish."

The doll friendship mission to Japan proved to be a great success. At Tokyo dolls sent by the children of America were received in the big theatre. The Japanese Minister of Foreign Affairs, the American Ambassador, a Japanese child and an American child made the principal addresses.

The Institute of Pacific Relations, held in Honolulu during the summer of 1927, attended by eminent representatives from many countries surrounding the Pacific Ocean, was untrammelled by diplomats. It succeeded in enlarging mutual understanding in that dangerous political economic area. It developed a feeling of friendliness between Asia, America, Australia and New Zealand.

European currencies are gradually becoming stabilized. Production in Europe is slowly increasing. A more kindly public opinion regarding tariffs and debts is noticeable. Such an economic and financial situation should make for a self-interest that will tend to deprecate resort to war. Big business, excepting dividend-seeking armament and munition concerns, want peace. The Department of Commerce of the United States reports that our net tourist expenditures in 1926 fell only \$42,000,000 short of our interest receipts from abroad. Europe, to day, and in the future, will want our tourist money, and we will want our interest returns on foreign investments. This situation constitutes another valid reason for all hands being internationally good. There has been a great increase of American investments abroad. These loans assist in the rehabilitation of Europe. It is stated that at the close of 1926 foreign deposits in American banks aggregated \$1,443,000,000 and that foreigners also had on deposit with American agents, stocks and bonds of the United States amounting to \$1,878,000,000. Such financial conditions, outside of moral con-

Goodwill organizations throughout the world during the past year have received much consideration. Possibly our own free country, which relatively knows so little of the meaning of war, has in some unhappy instance proved the exception. In the larger countries war-resister's unions have secured hundreds of thousands of pledges not to participate in warfare or preparation therefor.

The League of Nations has been pushing a propaganda against armaments. It is developing a wide international co-ordination in many ways. While the United States Government does not officially recognize the League, twenty commissioners and committeees from our country, official or otherwise, have increasingly been influencing its deliberations and policies.

As more is understood about war, its conduct and futility, our jingoes and pacifists are doing some very hard thinking. Day by day during the great war \$215,000,000 each day was destroyed. Day by day members of different denominations drove their bayonets into the hearts of the boys of their own religious fellowship, urged on by propaganda, much of which has since proved to be false. Improved means of destruction—gas, bombs, submarines, airplanes, machine guns—mean that in another conflict countless millions of men, women and children, mostly innocent, must go down in starvation, hatreds and ruin. These things frighten men and women as they reflect upon their obligations to civilization and to their own national life. These considerations are creating a demand for the application of judicial or arbitral—in other words, Christian substitutes for force.

Protests with respect to some of our Latin-American relations, by Church and secular papers throughout the United States, have been increasing. The clouding of some of the real issues involved in despatches supporting some of these policies, including new efforts to coerce Mexico—now we may hope to be happily termin-

nated by the recent appointment of a wise Ambassador to that country—have all pointed to an awakening international conscience in the United States. There is a tendency to a similar reaction as to the possible injustices connected with what is called imperialism among secular and Church groups in England.

Not a few leading Church papers of the United States are attacking efforts in our country to militarize our high schools. To illustrate: Dr. Hough, the noted Methodist minister of Detroit, is quoted by the "The Western Christian Advocate" as follows: "Before the war less than 200 officers were engaged in giving military training in our schools. Now there are nearly 2,000. . . . Germany in its most belligerent days never gave military training to the boys corresponding to those in our high schools." An increasing anxiety on the part of Church leaders of the United States regarding the psychological effect of military training in our schools, upon our national life and the peace of the world, is significant.

The Christian Churches of America have been more fully realizing that wars have been neutralizing missionary effort. The feeling is intensified that Church bodies must insist that their home governments treat non-Christian countries better or the Churches will be compelled to withdraw their missionaries from some of the fields they have occupied for many years.

The "Catholic Association for International Peace," with headquarters at Washington, D. C., has this year been organized. Leading clergy and laymen have accepted offices in the new organization. Many Protestant annual meetings have adopted stringent resolutions against sowing the greedy economic seeds of war and declaring as to its non-Christianity. The "World Alliance for the Promotion of International Friendship Through the Churches," now has representatives from thirty-one countries. Leaders of religious

thought everywhere are earnest in supporting it. The Federal Council of the Churches of Christ in America is successfully pushing the spirit of good-will at home and abroad.

That leading non-conformist preacher of England, Dr. F. W. Norwood, during 1927, concluded a six months' tour on behalf of peace, in England. He addressed hundreds of meetings. He has reported: "I certainly found a far more responsive public than I had anticipated. . . . The Churches are the hope of the peace movement. As religion declines peace will recede." At his meetings business and Church people, army and navy leaders, and many others, joined in forwarding the great cause. Lord Mayors and Mayors presided at many of these large gatherings.

At the 1927 International Christian Endeavor Convention the President, Dr. Daniel A. Poling, stressed the crusade for peace. In part he declared, "We have tried the way of fear and crime. We have placed our trust in selfish appliances . . . we have learned that Edith Cavell was right, 'Patriotism is not enough.' 'I am the way' (the way of Jesus) remains the only alternative."

I have endeavored to indicate how some peace straws are blowing against the whirlwind of military propaganda and development that threatens us. Beyond all economic, physical or political considerations is the outstanding question of the violation of the Gospel of Love promulgated by our Lord. Material arguments cannot meet this larger issue. Shall Christians continue to blindly follow the call of men who, free from personal danger, create political or economic conditions tending to manoeuvre nations into mutual carnage? Who will courageously tell of the futility of modern warfare? Who will bravely follow the way of Christ? Who will join the great adventure?

San Jose, California.

A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

Yearning to Believe

Many leaders of thought today who are not associated with organized Christianity betray a deep-seated desire for definite religious faith. A generation or two ago on both sides of the Atlantic there was an aggressive anti-Christian crusade, whose leaders seemed to glory in trying to disprove beliefs that to large numbers of people were their most cherished possessions. That movement has entirely disappeared, at all events in Britain. And newspapers which used either to ignore religion or to treat it cavalierly now vie with one another in giving sympathetic attention to it. Literary people such as Bernard Shaw, H. G. Wells, G. K. Chesterton, Hall Caine, and Middleton Murry, all have some sort of religious faith which for the most part they have wrought out on the anvil of their own thinking and experience. Others who lack a definite creed deplore their inability to accept what many hold firmly. Robert Lynd, Literary Editor of the "Daily News and Westminster Gazette," and "Y. Y.," of the "New Statesman," who has one of the finest minds that are today expressing themselves in the world of letters, makes (in "T. P.'s Weekly") some significant comments on Bruce Barton's "What Can a Man Believe?" He says that a great many intelligent men and women today believe, in the religious

sense of the word, but do not quite know what they believe. One thing they find is that, in spite of all the concessions they have made to the scientific spirit, they believe as firmly as ever in the Divine government of the universe. "There are numerous signs of an attempt to reconstruct a religious faith out of the ruins of the old, and of the widespread interest with which ordinary men follow every such attempt. It is quite conceivable that in another fifty years religious literature will be the rival of fiction in popularity. . . . For the infection of faith is what nine out of ten men desire today, as they have always desired it, and any book that holds out the promise of this information will have a multitude of readers." Mr. Lynd concludes a remarkable article with this pregnant sentence: "If man cannot discover the evidence of the existence of God in a book, he will still discover it in the deepest imaginations of his soul." Such utterances as these reveal an attitude of mind of which preachers should take note and to which they should certainly address themselves.

Fixing Easter

Progress is being made with the movement for fixing the date of Easter. At present Easter may fall on any one of 35 days in the year and is dependent on the date of a full moon. It has varied from

March 22 to April 25. The system which made it a movable feast was initiated at the Nicene Council in 325 A. D., and dates for it have been fixed in the Book of Common Prayer until 2199 A. D. A Bill for the stabilization of Easter has passed its second reading in the British House of Commons. It fixes the festival on the first Sunday after the second Saturday in April, and provides that the date on which the measure is to come into operation shall be fixed by Order in Council. Opposing interests are thus summarized by the "Daily Mail": For: Germany, the London County Council, and the Home Secretary. Against: The Pope, the Clerk of the Weather, and Lord Hugh Cecil. Neutral: The Archbishop of Canterbury. The Home Secretary announced that the Government regarded the vote of the House of Commons as an intimation of their wish for the Government to proceed with the various inquiries. Fortified with the view of the House, the Government can go definitely to the other countries of Europe and the other ecclesiastical authorities and say the House of Commons has adopted it. He will then ask the Foreign Secretary, in conjunction with the League of Nations, to summon a conference of the nations interested. The change will not be made without the concurrence of the Churches, which it is expected will be accorded. Convocation has already expressed approval.

NEWS IN BRIEF

THAT AUTO FUND

It will be a regular Gospel chariot—that small car which many “Messenger” readers feel we ought to send to Czechoslovakia for the use of Pastor Jaroslav Stulc. We believe every one who shares in this splendid gift will feel enriched by it. A number of generous checks have been received this week. Have you sent yours? Why not make a sacrificial gift before the end of Lent? Let us close this—and gladden the heart of this consecrated brother across the sea.

Please report your gift or subscription now to the Editor of the “Messenger.”

THE RUFUS W. AND KATHERINE Mc-CAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

Subject: “In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?”

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children’s Day, June 10, 1928.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions:

- (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.
- (2) Use one side of the paper only.
- (3) Manuscripts, as far as possible, should be typewritten.

Prizes:

First prize—\$100.
Second prize—\$50.

Holy Week services will be held in First Church, Canton, O., Rev. R. W. Blemker, pastor, Monday to Thursday, inclusive. The S. S. attendance on Mar. 18 was 589.

Rev. Raymond E. Wilhelm has accepted the call recently extended to him by the First Church, Spring City, Pa. He will begin his new work May 1.

St. Paul’s Classis will meet in annual session in Zion’s Church, Transfer, Pa., Rev. A. J. Herman, pastor, instead of Grace Church, Sharpsville, Pa., on Tuesday, May 15, at 7.45 P. M.

After May 1 Emanuel Reformed Church, Lansford, Pa., will be vacant. The chairman of the supply committee is Mr. A. P. Croneberger, 323 E. Bertsch Street, Lansford, Pa.

Revs. R. V. Hartman, of New Kensington, Ralph Holland, of Vandergrift, L. O. Carbaugh, of Apollo, and H. F. Loch, of Salina, are exchanging pulpits on the evenings of Holy Week, with special services in the four Churches.

Special services, beginning with confirmation service on Palm Sunday morning, will be held during Passion Week, in First Church, Washington, D. C., Rev. James D. Buhrer, pastor.

The 50th Anniversary of the dedication of the original building of Heidelberg Church at Marion, Pa., Rev. John C. Sanders, pastor, was held on Dec. 11, when messages were given by Dr. G. L. Omwake and Dr. F. F. Bahner.

The “Messenger” regrets to announce the death, on Mar. 6, of the Rev. E. M. Anneshansly Hamilton, O., a well-known

Ohio Synod pastor. The funeral was held Mar. 9 with interment at Lancaster, O., his childhood home.

If the glad Easter festival has any real meaning for you, we hope you’ll not fail to read the Easter articles in this issue. And that includes, of course, the masterly expositions of “Church Services” on page 26. Any paper in the land might be happy to print such able articles as are contributed to this issue.

“Voters’ Campaign Information Service,” a non-partisan radio service inaugurated Jan. 3 by the National League of Women Voters and the National Broadcasting Co., announces programs for April 3, 10, 17 and 24, to be broadcast from 7 to 7.30 P. M. (E. S. T.); the speakers will be announced in the newspapers.

The S. S. attendance of Calvary Church, Phila., Pa., Rev. Dr. Frank H. Fisher, pastor, in February averaged about 230. “Boys’ Day” was observed on Mar. 11. The cantata, “Crucifixion,” by Stainer, was rendered by the choir on Mar. 25, at 7.45 P. M. The choir was assisted by Mr. William Suesz, violinist.

We wish to make a correction in the article on “The Preparatory Service” by “Now and Then” in the issue of Mar. 15. Instead of “There is no service or address,” etc., the sentence should read, “There is no sermon or address,” etc.

The annual Every Member Canvass of Trinity Church, Mount Penn, Reading, Pa., Rev. Frederick A. Sterner, pastor, was held Mar. 11. Prof. C. Walter Wallace, a blind organist of Phila., recently gave a concert in the Church, under the auspices of the Intermediate Dept. of the S. S., of which Mrs. F. O. Hartman is the superintendent.

The First Church, of Los Angeles, Cal., Rev. E. F. Enevemyer, supply pastor, will be dedicated at 2.30 P. M. on Palm Sunday. The new Meyran organ will also be dedicated at the same time. The dedicatory address will be given by Dr. W. A. Pearce, associate secretary of World’s S. S. Association. The Board will be represented by Mr. J. S. Wise and Mrs. Irene Anewalt.

500 active members by Easter is a goal of Salina, Pa., Church. A second goal is an Every Member Communion Service on Easter with three communion services: 8.00 and 11.00 A. M., and 7.45 P. M. A third goal is an extensive improvement and enlargement of the Church building, to give more room and better equipment.

The choirs of the Linfield-Shenkel Charge, Rev. Oliver K. Maurer, pastor, will combine to render an Easter cantata on Palm Sunday. It is a choral cantata entitled “Alleluia,” by R. M. Stults, and will be presented in the Shenkel Church in the afternoon and in the Linfield Church in the evening.

The following were the Lenten preachers on Wednesday evenings in St. Andrew’s Church, Philadelphia, Rev. Albert G. Peters, pastor: Revs. E. S. Kleinginna, W. S. Harman, Robert O’Boyle, Eugene L. McLean, D. D., and Ambrose M. Schmidt, D. D. Three services will be held during Holy Week, at which time the pastor will preach. The members of the congregation and Church School are gathering a Mile of Pennies for the Classical apportionment.

Special Lenten services are being held in Trinity Church, Mountville, Pa., Rev. J. William Zehring, pastor. The Sunday evening services are in charge of the In-

termediate congregation and the speakers are students of the Theological Seminary, Lancaster. Services will be held every night during Holy Week. Holy Communion will be observed at 10.30 A. M. on Easter Day and the S. S. Easter services will be held in the evening.

The “World’s Series” of Sunday night services, recently held in Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor, aroused a great deal of interest, the large auditorium being filled to capacity at every service, on one occasion the attendance numbered 811. The large Church choir, under the direction of Prof. D. G. Samuels, inspired the speaker and congregation with appropriate musical numbers.

On Tuesday, April 10, “The Christian Century” will inaugurate a new type of religious journalism—the first “religious journal on the air.” Over radio station WWAEC, of Chicago, operating on a wavelength of 227.1 meters, editorial comments and features from “The Christian Century” will be broadcast under the immediate direction of the paper’s managing editor, Paul Hutchinson, every Tuesday and Thursday from 8 to 9 P. M.

The “Messenger” is glad to report that friends of Hoffman Orphanage have sent liberal contributions to pay for the electric refrigerator installed at the Home, which is found to be a wonderful convenience and help. Dr. Paul C. E. Houser, 4002 Fernhill Ave., Baltimore, Md., has been gathering this fund, and much credit is due to him for making the enterprise successful. But \$75 more is needed to complete the fund. If you want to share in this, please send on your gift at once to Dr. Houser.

The following news item is taken from a recent issue of the Chambersburg, Pa., “Public Opinion”: “The St. John’s Reformed Church, Rev. W. R. Gobrecht, pastor, has been given the family Bible of the late Rev. Dr. Benjamin S. Schneck, former pastor of that congregation, and editor of the ‘Reformed Church Messenger’ when it was published in Chambersburg during Civil War days. The Schneck Bible bears the imprint of 1857 and is in an excellent state of preservation. It was given to the St. John’s congregation by the heirs of the late Miss Kate Hayman.”

Encouraging progress is noted in the activities of Christ Church, Phila., Pa., during the first 6 months of the pastorate of Rev. Aaron R. Tosh, which began Sept., 1927. In that period there have been 18 new members received into fellowship, 9 baptisms, and an encouraging gain of 14 new members in the S. S. A parish worker has been added to the staff of workers in the S. S. with gratifying results. A large brass cross and offering plate have been presented by Miss Emma R. Pott, of the congregation, in memory of her parents, Mr. and Mrs. Benjamin Pott, and her sister, Miss Margaret S. Pott.

In Memorial Church, Toledo, Ohio, Rev. Perry H. Baumann, pastor, someone said: “I had to sit on a chair in the rear of the auditorium.” The above remark, made with a feeling of pride, might be heard repeated quite often of late about Memorial, and has reference to Honor Day, March 11th, when an effort was made to have every family represented 100%. The entire auditorium was packed, with chairs set in the rear and the Young People’s Bible Class occupying the gallery. The at-

tendance was likened to the usual Christmas attendance.

The "Sunshine Class" of the Rebersburg S. S., Rev. William A. McClellan, pastor, a talented group of 40 young men and girls with J. N. Moyer as teacher, gave the play, "An Old-Fashioned Mother," in the town and neighboring towns during February. They were entertained by the Young Ladies Class of Madisonburg on the evening of Mar. 16. "The Willing Workers" held a supper on Mar. 2. The pastor has been preaching on special topics on the Wednesday evenings during Lent. The S. S. is in a flourishing condition. The Quarterly Joint Consistory Meeting will be held at Madisonburg, Mar. 1.

In St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, the pastor is preaching a series of sermons at the morning services during Lent on the general theme, "What Is Expected of Church Members?" The topics of the individual sermons are: "Uprightness of Life," "Faithfulness in Using the Means of Grace," "Loyalty to the Church," "A Christian Creed," and "Christian Service." The consistory has authorized putting the general outline of these sermons in leaflet form for distribution to the members of the congregation, and as a basis of instruction for adults, who express a desire to affiliate themselves with the Church. The evening services during the Lenten season are evangelistic in character, and are evoking a good attendance and an enthusiastic interest.

Calvary Church, Turtle Creek, Rev. John A. Yount, minister, is getting results from an earnest effort to hold services every Sunday evening that have a definite community spirit. At the close of the sermon questions that have been written out and put in the offering plates, or are asked from the pew, are answered by the pastor. Prof. Paul Shultz, of the Union High School, is in charge of this part of the service. The attendance at these services is good. An illuminated sign has been installed on the lawn in front of the Church. The Kiski Klub observed Musical Nite on Sunday, March 18, at 6.30 P. M. A large group of young people were present. The Church orchestra contributed much to the success of the meeting. The women of the Missionary Society are assisting the pastor in making a thorough canvass of the congregation before Easter. Many delinquent members are being revived and new members found. The Kiski Klub will be in charge of the 6.30 A. M. Easter service.

REPORT OF THE VACANCY AND SUPPLY COMMITTEE OF THE EASTERN SYNOD

A request for all existing vacancies as of Feb. 15 was sent to each Stated Clerk in the Eastern Synod. On March 17 only 7 classes have been heard from. These reports list the following vacancies: E. Susquehanna Classis, Catawissa-Mainville, H. R. Zimmerman, Catawissa, Pa., chairman of pulpit committee; Christ Church, Lykens, Pa., G. H. Messner, Lykens, Pa., chairman of pulpit committee; Trinity Church, Millersburg, Pa., Chas. E. Uhler, Millersburg, Pa., chairman of pulpit committee; Phila. Classis, Brownback's Charge, Warren E. Richards, 7 E. Second Street, Pottstown, Pa., chairman of pulpit committee; Oak Lane, Pa., V. B. Lee, 6615 N. 11th Street, Oak Lane, Pa., in charge; Tohickon Classis, Coopersburg, Pa., has elected William H. Cogley, of Derry, Pa.; Quakertown, Pa., Elmer S. Apple, chairman of pulpit committee, address Quakertown, Pa.

West Susquehanna Classis, White Deer Charge, Clavin S. Smith, of West Milton,

Pa., is in charge. State College, Pa., M. B. Meyer, State College, Pa., in charge.

Reading and Lebanon Classis report no vacancies.

In Lancaster Classis, Salem Church, Harrisburg, Pa., Dr. T. R. Herman, of Lancaster, Pa., is in charge of the pulpit.

Earl Wolford, of the Seminary at Lancaster, was elected to the Oley Charge made vacant by the resignation of Rev. Isaac S. Stahr, and Ralph Filk, also of the Seminary, was elected to the Schwartzwald Charge. A successor to the Rev. J. O. Oswald, of Frieden's Charge, Lehigh Classis, was elected recently, but has not accepted the call at this date.

—Joseph S. Peters, Chairman,
127 So. 15th St., Allentown, Pa.

ITEMS IN THE MINUTES OF THE EASTERN SYNOD REFERABLE TO THE SEVERAL CLASSES FOR ACTION AT THE ANNUAL MEETINGS IN THE SPRING OF 1928

Rev. J. Rauch Stein, D. D., Stated Clerk

ITEM 1. Pages 5-9 and 141-144. Synod advises the Classes of the attendance of their delegates at the sessions of Eastern Synod in 1927 and includes the record of those excused. Arts. 57 and 67 of the Constitution.

ITEM 2. Pages 22, 50, 129 and 130. Synod reports balances due October 15, 1927, from the several Classes for Eastern and for General Synod Contingent Funds; calls the attention of the Classes to the annual apportionments for the Boards, regularly sent down directly by the General Synod; requests that the full amount be apportioned upon the respective charges and congregations; calls the attention of Classical Treasurers to the instruction for the transmission of monies and the requirement that Synod's Contingent be paid in full not less than ten days before the annual meeting of Synod; requests the different Classes to meet their moral obligations within the prescribed time in order to avoid reporting of arrearages; and calls the attention of the Classes to the action that the separate Classes are to discontinue the practice of apportioning amounts for the support of beneficiary students under their care since this sum is now apportioned by Synod throughout all the Classes upon the per capita basis.

ITEM 3. Page 30. Synod submits to the Classes for study, discussion and consequent action a proposed change of time to the fall of the year for the annual meetings of Classes including the report of Synod's Special Committee on this subject.

ITEM 4. Page 30. Classes are asked to pay the full share of the budgets of General Synod; to convene a fall meeting; and to stress, as part of the congregational program, the Simultaneous Every Member Canvass, the School of Canvassers, the Lantern Lecture, special stewardship literature, Consistorial Conferences and local Stewardship Study Classes.

ITEM 5. Page 32. Classes are requested to urge pastors and consistories to organize committees on Social Service and Rural Work

for co-operation with other rural and urban agencies; to recommend the study of two recent social service booklets, also the course on rural work given at the Summer School of Theology in Lancaster.

ITEM 6. Page 34. Classes are requested to ask pastors and consistories to open their Churches to speakers of the Pennsylvania Anti-Saloon League for the purpose of imparting information to our people and for affording them an opportunity to contribute to the work.

ITEM 7. Page 41. Classes are asked to urge pastors to co-operate with our denominational Evangelist and to commend specified evangelistic literature to congregational officers and to Christian workers.

ITEM 8. Page 41. Classes are asked to encourage their congregations to support the School for Christian Workers of the Presbyterian and Reformed Church both by sending young women who seek the preparation it provides and by giving it reasonable financial support.

ITEM 9. Pages 44 and 121. Eastern Synod recommends that each Classis elect a Director of Christian Education to be the executive leader of Christian Education in the Classis and to be "ex-officio" member of Eastern Synod's Permanent Committee on Christian Education; it recommends to Classes, in behalf of the Board of Christian Education, the observance of Education Day in January, with offerings on that day, supplemented by offerings from the Catechetical Classes, for the work of this Board, and credited on the Apportionment for said purpose.

ITEM 10. Pages 49 and 50. The attention of the Classes is called to things censurable in their official records for 1927. Synod also lovingly reiterates its action expressing sincere regret that certain Classes do not pass on the FULL APPORTIONMENT to their congregations.

ITEM 11. Page 54. Eastern Synod commends the Lord's Day Alliance of Pennsylvania, through the Classes, to the benevolence of all the Churches either through the congregational budget or in an annual offering.

ITEM 12. Pages 55 and 119. Eastern Synod urgently requests full and hearty co-operation by pastors and people in worthily celebrating the Centennial Anniversary of the "Reformed Church Messenger" through an increase in the number of readers and by co-operation in the program of the Director of the Centennial Anniversary. Through the Classes Synod urges the utilization of the Church School and Young People's Societies to promote Church attendance; the holding of Conferences and the devising of plans for stimulating religion in the home and establishing the family altar; the patronage of the Publication and Sunday School Board in the purchase of books and supplies; a stressing by the pastors of the importance of Christian literature and the

use of their best endeavors to place the Church paper in every Church home.

ITEM 13. **Pages 11 and 56.** Eastern Synod asks each Classis, through its representative minister and elder to co-operate with Catawba College in its program for completing the Endowment Fund.

ITEM 14. **Pages 57 and 134.** Eastern Synod, through the Classes, commends Mercersburg Academy and the Bible History Endowment Fund to such of the pastors and congregations as may be in position to respond to the gracious invitation for co-operation extended by the Potomac Synod; it also commends the needs of the Massanutton Academy at Woodstock, Va., to our pastors and people.

ITEM 15. **Page 76.** Eastern Synod continues to commend to ministers and congregations, through the Classes, the varied interests of the Theological Seminary as well as the Summer School of Theology at Lancaster.

ITEM 16. **Page 90.** Eastern Synod, through the Classes, commends Franklin and Marshall College and Academy to the patronage and liberality of the Church and lauds the gracious example of those who so generously have bequeathed their means to the college.

ITEM 17. **Page 93.** Eastern Synod calls upon pastors, through the Classes, to open their pulpits to the representatives of Cedar Crest College for the presentation of its work and needs.

ITEM 18. **Page 102.** Eastern Synod, through Classes, urges all congregations to apply their offerings on Father's and Mother's Day to the maintenance of the Phoebe Home, and commends the continued observance of Visiting and Donation Day, held annually on the second Thursday of June, to pastors and parishioners.

ITEM 19. **Page 105.** Eastern Synod asks, through Classes, that the attention of pastors, consistories and congregations be called to the worthy objectives of the Board of Home Missions, viz.: the payment of the full apportionment, the giving of Church Building Funds, the

purchase of Home Mission Bonds and co-operation in the promotion of Evangelism, Social Service, and the welfare of the County Church. It commends the Bowling Green, (Ky.), Academy, to the liberality of Church members and asks the helpful observance of Home Mission Day in November.

ITEM 20. **Page 113.** Eastern Synod, in behalf of the Board of Foreign Missions, urges upon Classes and to congregations the payment of the full apportionment; the Observance of Foreign Mission Day in February; sympathy with our fellow-Christians in China, and our missionaries in the losses and sufferings sustained; as well as in their efforts to adjust themselves to the new situation created; and gratitude for the radiant hope that challenges consecrated loyalty for the days to come.

ITEM 21. **Page 117.** Eastern Synod commends to Classes the payment in full of the higher apportionment for Ministerial Relief; urges every eligible minister to secure the protection of the Sustentation Fund; requests every pastor to be solicitous for the completion of the work in his own charge; requests the helpful co-operation of all Classical informants; and recommends to wealthier members of the Reformed Church the giving of Memorial Funds, Annuity Bonds and Bequests in order to the happy realization of its program of justice and love.

ITEM 22. **Page 123.** Eastern Synod, through the Classes, urges continued generous support of Bethany Orphans' Home in prayer and liberal gifts through the Christmas offerings and by bequests;—commends gifts for new projects needed; and urges pastors to co-operate with the superintendent in finding proper persons to do the work of the Home.

ITEM 23. **Page 133.** Eastern Synod advises that all Classes having paid the apportionment for Synodical Contingent are entitled to the travelling expenses of their delegates to Synod, provided that said delegate attend all its sessions; exception to be made only in

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The splendid Catechetical Class in St. Paul's Church, Juniata, Pa., the Rev. V. D. Grubb, pastor. (Mr. Grubb took charge of this parish on Dec. 1)

case of illness of themselves or in their families or because of imperative pastoral duty.

ITEM 24. **Page 144.** The Classes are advised that the Eastern Synod will meet in General Convention in 182nd Annual Sessions on Monday, October 22, 1928, at 7.45 P. M., in First Reformed Church, Easton, Pa., and that the individual charges are requested, in accordance with Article 57 of the Constitution, to provide for the necessary expenses of their respective delegates.

THE REFORMED CHURCH TRAINING SCHOOL

Twenty years ago, leaders of the World Alliance of Reformed Churches, which includes the Presbyterian, founded in Philadelphia, a school to train young women in all types of Church work. To this day, the Classis of Philadelphia has been actively concerned with its teaching government.

Hundreds of our young women are coming out of the open doors of college and high school, asking, "Where shall I invest my life?" They drift into nursing, teaching and business. Many of them would be happy to give their lives to the service of Christ and the Church as do their brothers in the ministry. This school is the open door directly into the service of their own Church.

And the Church needs them. She needs them as Pastors' Assistants, Secretaries, Religious Education Directors, Settlement Workers, Mission Leaders at home and abroad. For ages, the Roman Church has been enlisting her women. The hour has come when our own beloved Churches are utilizing theirs.

1. A single pastor is no longer adequate for the work of a great city Church. It is no mere preaching place. It is a great body of people organized for service, with much office work, with a score of organizations and complex machinery, needing constant and expert leadership. The largest Churches have a staff of several such women workers.

2. Here is this expanding new field of Religious Education. Hundreds of our Churches are opening Week-day Schools of Religion, Vacation Bible Schools, and grading the Church School, where trained teachers are needed. All this demands trained leadership, for which the over-worked pastor has no time and the teaching work will be always in the hands of women.

3. Our immense foreign population of twenty millions in our great cities and industrial towns,—here is a wide field where the Church is fighting her battle for very existence. In the weakened down-town Churches, in the settlement houses, these trained young women with their clubs and meetings, open every night, are gathering thousands of the alien children whom sermons and prayer-meetings could not reach. This number should be multiplied, if we are to overtake the tremendous opportunities now open, but never to return again.

4. Our Boards of Home and Foreign Missions depend largely upon the work of godly young women. Neither in the high school nor college, do they get such training as they need. At least half of all these workers are women who should have special courses such as ours. And then, there are the charity organizations, hospitals, homes for the aged, orphanages, where are needed women who carry the spirit of Christian love and sympathy, the motive of unselfish service inbreathed from Christ, not simply seeking a salary.

This is a REFORMED CHURCH SCHOOL sending its students back to their

own Churches in harmony with their ideals and doctrines. It has a higher claim than the undenominational schools. It is in the great city of Philadelphia, a laboratory of practical work in religious methods. Its FACULTY is the best to be found in the city, its course is three years, and scholarships are available.

Parents and pastors, tell your young people of the call of Christ. We cannot find enough students to answer the call. We ask young women to volunteer for Christ and His Church. For the sake of this needy world, they are needed, yea, for the sake of Christ. Write to the school, Rev. Charles E. Bronson, D. D., President, 1122 Spruce Street, Philadelphia, Penna.

TO THE FRIENDS OF THE REFORMED CHURCH IN RUSSIA

Dr. Adolph Keller, of the European Central Relief Bureau, has given us in recent articles a very intimate glimpse of the Reformed Church in Russia. This branch of our Church family is passing thru a most distressing period. The Soviet Government is doing everything possible to discourage and disrupt the work of the Church. Not satisfied with levying heavy taxes, it also imposes enormous rentals upon them. In Odessa the city council gave the workers' party the use of the parish house belonging to the congregation. The rooms used for library, catechetical instruction and also the Church study were demanded. The next step was to ask them to pay rent, and because this seemed so very unjust they appealed to the courts, but lost the case and were ordered to pay 700 rubles, about \$360, back rent. They have moved their book cases and other furniture into the corners of the Church so that this rent will not continue, but in the face of their impoverished condition they are at a loss to get the money to pay this debt. In their distress they have written to Prof. Dr. Lang, of the Reformierter Bund of Germany, and he has sent them as much help as they are able to give them.

I have felt that it was not mere chance that I was a guest in the home of Prof. Dr. Lang at Halle a. d. Saale last summer when this same congregation asked him to assist them in getting a pastor. They have been without one for a long time, and though a theological student in Germany was ready to go to them, the Russian Government refused a passport and so they were disappointed. Now they have found a student at the university at Leningrad of Swiss parentage and, therefore, of Reformed tradition, who will supplement his theological studies with extra work that will fit him to take charge of this Church at Odessa.

Through Dr. Lang a call has come to our Board of Foreign Missions to help this congregation and a committee has been appointed who already has collected \$450. The sum of \$600 is needed, and Dr. Keller assures us that his Bureau will duplicate that amount so that a pastor can be called to that parish. Special gifts may be sent directly to the Secretary of the Board, Dr. Allen R. Bartholomew, Philadelphia, Pa.

May our brethren in Russia, who are as sheep without a shepherd, have the bread of life broken to them, and let us have a share in this service.

—Helen M. Nott.

Milwaukee, Wis.

"THE REFORMED CHURCH MESSENGER"

"The Reformed Church Messenger" can now be procured weekly at five cents a copy. Anyone desiring to receive this valuable weekly paper should tell the Pastor. "The Reformed Church Messenger" should be in every family connected with the Reformed Church. Some ministers call

it the Assistant Pastor because it is so valuable in bringing the vital aspects of religion and the needs and the call of the Church to its readers. Every Pastor knows that when a family takes the Church Paper, that family will be more loyal and more regular in everything pertaining to the Church. The comments on the Sunday School lesson by Dr. Herman found every week in the "Messenger" are the best we have been able to find.—"Messenger," of Trinity Church, Reading, Rev. F. A. Sterner, pastor.

THE AMERICAN LEGION AND FREE SPEECH

A most amazing article appears in the "Christian Century" for March 1, 1928 from the pen of Sherwood Eddy. It is a statement of his experience with the American Legion. I cannot go into it in detail here, but I wish that everybody interested in free speech in America would read this article. In it he quotes a letter from Commander Spafford to one of his Regional Commanders, urging that Mr. Eddy be prevented from speaking. Following that there is printed a letter from a Departmental Commander to a local representative of the Legion asking to have Mr. Eddy's engagement cancelled. On the back of this letter there is a notation as follows: "I have already stopped Eddy's engagement in (Blank) and received a letter of congratulation from General Bowley for the same." Mr. Eddy has other letters of this nature. On January 29th, Mr. Eddy had an interview with Commander Spafford in which the Commander said that he intended to do all in his power to prevent people from coming to hear him and also to have his engagements cancelled. Mr. Eddy asks at the close of his article whether the American Legion is going to take the place of the Ku Klux Klan. He refers to the fact that he hears no more of the Klan and that it was its policy which killed it. Then he says: "If this policy is followed it will discredit the Legion and it will follow in the wake of the Klan. I do not believe the better element in the Legion will stand for this. Yet today the Legion and the Daughters of the American Revolution, together with a few army officers, like General Bowley, of North Carolina, and Admiral Plunkett—the man who would prepare us for war with our sister nation, Great Britain, and whose words have been read in every paper throughout the British empire and have done untold damage—who are the chief forces of intolerance endeavoring to prevent free speech. What is the answer of the Legion?"

—Frederick Lynch,

Educational Secretary of World Alliance for International Friendship.

EXCHANGE OF PULPITS IN WEST MORELAND CLASSIS

Rev. E. M. Dietrich

Sometime ago the Missionary and Stewardship Committee of Westmoreland Classis arranged for an exchange of pulpits in the interest of Stewardship Acknowledgment Week. This was to take place on March 11th, the opening day of the week.

These plans have been carried out, and the interest in this pulpit exchange was widespread throughout the Classis. All of the exchanges were made, except in the case of one pastor, who found it impossible, thus necessitating one other minister remaining in his own pulpit. The vacant charges were taken care of on the following Sunday, March 18th.

The Missionary and Stewardship Com-

mittee of Westmoreland Classis is gratified by the reports of large attendance and of interest displayed at the various services. With these two important factors as forerunners, we hope that a similarly encouraging report of the contributions for the Apportionment will be received. During the years 1920 to 1924, inclusive, Westmoreland Classis paid its full Apportionment. From 1925 to 1927 the Classis paid from 92% to 94½% of its Apportionment. It would be splendid if, in 1928, we can equal the 100% records of 1920 to 1924.

Irwin, Pa.

A PROSPEROUS YEAR FOR THE AMERICAN SCHOOL FOR BOYS, BAGDAD

The year 1927, in the American School for Boys, Bagdad, was a very prosperous year in every respect. There was a steady growth in attendance and in the development of a school spirit and school loyalty. The standard of scholarship was considerably raised and better work than ever was done in the class rooms. Many new activities were started and much money put in equipment. A Christian atmosphere pervaded the school and definite religious instruction was daily given.

The school has reached an actual monthly attendance of almost 300, lacking only six to reach this round number, of which 128 are in the Primary School and 164 in the High School. In both schools the limit of attendance has been reached and many boys had to be turned away. Thirteen classes in twelve class rooms have been steadily going. Both schools decidedly improved, but the greatest change has been in the Primary School, where the classes are now filled with a fine type of ambitious boys.

In the school there are more nationalities, races and religious sects than before. The non-Christian group also is proportionally larger, with over 80 Moslems and an equal number of Jews. There are 54 Sunni Moslems and 31 Shia Moslems. The enrollment among Moslems has greatly increased. The Chaldeans, which heretofore have had the highest number, have slightly decreased, while the Assyrians and Armenians have gained. Not a few Indians and Anglo-Indians have also been received.

Students have come from many outlying districts and a few from Busra and Mosul. The Holy Cities of Kerbela and Kadhamain keep up their quota. Seven students have been living in the school building and many more could have been taken if we had the room. It was hoped to open and develop a boarding department in the garden lying between the two school houses; but when the time came to take over the garden between the houses, which had been promised to the school for a certain rental, the owner decided to make another disposition of it.

Among the students are two sons of the Prime Minister, two sons of the mayor of the city, one from the household of ex-King Ali, two from the palace of King Faisal, six princes, sons of Bedouin sheiks and Kurdish chiefs, as well as the sons of leading merchants in Bagdad. Two years ago the chief rabbi issued a proclamation forbidding the sons of Jewish parents to enter our school. This year one of them brought his nephew in person and had him put in our school.

The school is now fairly well-equipped. During the year a fine laboratory and a suitable library were added. The laboratory is suitable for the study of Physics, Chemistry and Biology. The equipment was ordered from Germany and is a most valuable asset to the school, being already constantly in use. The laboratory is a gift, but it should be noted that it is a gift in the form of a loan capable of being withdrawn at a future date if necessary. A

small library of about 500 books is also in constant use. These books were donated largely by Mr. Mackenzie, of the Bookshop, Dr. Harte, of the Jerusalem Y. M. C. A., and the students of the school. Nearly 100 wall-maps and charts for the study of Geography, History and Science were also added to the equipment of the school.

Not a few activities were planned throughout the year for the benefit and enjoyment of the pupils. A Christmas program, a number of lectures and a few socials were among some of the delightful events of the year. A few public affairs were also given and these were of a high order and greatly enjoyed by the people. Two plays were given one evening—one in Arabic and the other one in English. On another evening there was a concert, which was said to have been the finest concert ever given in Bagdad. A Christmas play entitled, "When the Prince Cometh," was also given to a large audience of Christians and non-Christians. Many requests have come from the people of Bagdad asking that we have these entertainments repeatedly. Unquestionably they are filling a need in the community.

The most ambitious public function attempted and the one which left the deepest impress upon the community was the Second Annual Commencement in June. Nine students from the High School received their graduating certificates and 20 students from the Primary School received certificates of promotion to the High School. Nearly 600 people were present at the commencement exercises, and a fine literary and musical program was carried out. Among the guests were the Prime Minister, five other ministers of state, a representative from the King, members of the Iraq Parliament and consular officers. Al-Rusafi, the Arab Poet, graced the occasion not only by his presence, but also by reading a poem which he had composed for the occasion.

At the Baccalaureate service nearly 400 people were present. Many of these had never attended a Christian service before, but went away deeply impressed by what they had seen and heard. The subject of the sermon was "A New Earth Wherein Dwelleth Righteousness." A Class Day and the organization and first meeting of the Alumni Association were other features of the commencement week.

The religious activities of the school were more in evidence than ever. All the students, regardless of their religion, have come to love the morning devotions; and throughout the year not a school session was opened without prayer. The interest in Bible study has been unprecedented. A colporteur stands at the school gate almost every day and is doing a thriving business. Bibles are not only bought, but they are also daily studied.

The activities of the Brotherhood, a religious organization among the students, are going on with increased interest. A devotional service is held every week at which time a helpful address is given by someone. One of the finest things, however, connected with the school is the Sunday evening service. The attendance is now almost regularly a hundred, except when the weather is disagreeable. The largest attendance was on Christmas evening, when by actual count 200 people were present. There have been many expressions among Moslems, Jews and Christians of the help that these services have been. Some have actually written to me expressing their gratitude.

The school has been very fortunate in having the services of Dr. Tucker and Miss King during the first part of the year and that of Miss Alberta Black for the latter part of the year. These ladies have been most efficient and have meant much to the school.

THAT AUTO FUND FOR PASTOR STULC IS GROWING.

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dents; fourthly, the addition of an advanced class, Freshman College; fifthly, the opening of a full-fledged boarding department. These are pressing and immediate needs and must be met at once.

—C. K. Staudt.

Bagdad, Iraq.

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

I am pleased to publish the following list of Church-Building Funds received since September, 1927. Seventeen funds have been received since then, beginning with No. 1042. At the request of the donor, however, this fund is not to be published. Beginning with No. 1043 the list is as follows:

1043—The Abraham J. and Katherine P. Schantz Fund of \$500. Contributed by Mr. Edison P. Schantz, Orrville, Ohio, in memory of his parents. Invested in Bethany Church, Cuyahoga Falls, Ohio.

1044—The Maria V. Thomas and David O. Thomas Fund of \$500. Bequest of Maria V. Thomas, late of Frederick County, Md. Invested in Bethany Church, Cuyahoga Falls, Ohio.

1045—The Jeremiah and Lydia Woodling Fund of \$500. Contributed by Lydia Gregory Deibert, of Gilbert, Pa., in memory of

her uncle and aunt, Jeremiah and Lydia Woodling, of Stroudsburg, Pa. Invested in St. Paul's Church, Roanoke, Va.

1046—The St. John's Sunday School, Milton, Pa., Gift Fund of \$500. Contributed by St. John's Sunday School, Milton, Pa. Given to Faith Church, State College, Pa.

1047—The Mrs. Sarah Stuft Fund of \$500. Contributed by Mrs. Sarah Stuft, of Imler, Pa. Invested in First Church, Homestead, Pa.

1048—The David Samuel Frior Fund of \$500. Bequest of Mary Elizabeth Frior, Thurmont, Md. Invested in First Church, Homestead, Pa.

1049—The Anna Mary Frior Fund of \$500. Bequest of Mary Elizabeth Frior, of Thurmont, Md. Invested in First Church, Homestead, Pa.

1050—The Mary Elizabeth Frior Fund of \$500. Bequest of Mary Elizabeth Frior, Thurmont, Pa. Invested in First Church, Homestead, Pa.

1051—The Trinity Bible School Gift Fund of \$500. Contributed by Trinity Bible School, Philadelphia, Pa., in memory of W. C. Roat, E. F. Schlichter and Charles R. Wismer. Given to Faith Church, State College, Pa.

1052—The Trinity Church Gift Fund of

\$500. Contributed by Trinity Church, Canton, Ohio. Given to Wilson Avenue Church, Columbus, Ohio.

1053—The Business Women's Missionary Society of Trinity Church, Canton, Ohio, Fund of \$500. Contributed by the Business Women's Missionary Society of Trinity Church, Canton, Ohio. Invested in St. John's Church, Kannapolis, N. C.

1054—The Miss Emma Horning Fund of \$500. Contributed by the Rev. John C. Horning, D. D., St. Joseph, Mo. Invested in Dexter Boulevard Church, Detroit, Mich.

1055—The First Church, Greensburg, Pa., Fund of \$500. Contributed by the Women's Missionary Society of First Church, Greensburg, Pa. Invested in Third Church, Greensburg, Pa.

1056—The St. Stephen's Sunday School Fund of \$500. Contributed by St. Stephen's Sunday School, Perkasie, Pa. Invested in Faith Church, State College, Pa.

1057—The Rev. R. S. Appel, Alice M., his wife, and their son, Robert H. Appel Fund of \$500. Bequest of the Rev. Dr. R. S. Appel, of Hamburg, Pa. Invested in Emmanuel Church, Alliance, Ohio.

1058—The Christian Education Gift Fund of \$500. Contributed by the Beaver Charge, Clarion Classis, Monroe, Pa. Given to Faith Church, State College, Pa.

Home and Young Folks

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE EMPTY TOMB

Text, John 20:2, "They have taken away the Lord out of the tomb, and we know not where they have laid Him."

The greatest day in the life of Christ was the day of His resurrection. That is what gives Easter its wonderful glory and importance. If Christ had not come forth from the tomb on Easter morning bringing life and immortality to light, Christmas would not mean to us what it does. What was begun when the baby Jesus was laid in the manger at Bethlehem, was completed when His glorified body stepped from the tomb and left it empty.

The stories of the gospel writers about what happened at or near the empty tomb are full of meaning to us and teach us some valuable lessons.

St. Mark tells us that Mary Magdalene, and Mary the mother of Jesus, and Salome, bought spices, that they might anoint the body of Jesus. And very early on the first day of the week (Easter Sunday), as they were on the way to the tomb, they were saying among themselves, "Who shall roll us away the stone from the door of the tomb?"

The women knew that Joseph of Arimathaea had asked for the body of Jesus, had wrapped it in a clean linen cloth, and had laid it in his own new tomb, which he had hewn out in the rock; and then he had rolled a great stone to the door of the tomb. St. Matthew tells us that the women were sitting over against the sepulchre and saw all that was going on.

Besides all this, as St. Matthew further tells us, the chief priests and the Pharisees had gone to Pilate and asked him to make the sepulchre sure until the third day, because Jesus had said He would rise again after three days. They did not believe

that He would arise, but they thought the disciples might come and steal His body away and say that He had risen from the dead. The stone was therefore sealed, and a guard was placed on watch at the sepulchre.

All of these things made it hard for the women to get to the body of Jesus to anoint it. And it is no wonder that they were saying among themselves as they went along, "Who shall roll us away the stone from the door of the tomb?"

As you and I go through life we are often confronted by similar difficulties. As we seek to carry out our plans, or to perform our duties, we see obstacles in the way like a great stone, and sometimes even like a great stone wall. We scarcely know what to do, and we sometimes ask, "Who shall roll us away the stone?"

Suppose these women had turned about and gone back when they thought of the stone, what a blessing they would have missed! But they kept right on, and when they got near to the tomb they saw that the stone was rolled away.

Last summer, in driving across our picturesque State with some friends, we noticed a number of times as we went along that a steep mountain lay in our path. It seemed almost impossible to drive over the top. As we approached the mountain, we saw a pass that was not visible before and soon we were on the other side of the mountain without going over the top. There was a way out of the difficulty that we were not aware of before.

Like the women, we often forget that God has ways of overcoming difficulties and solving problems that we know not of and if we had more faith He would be able to help us still more. I have often found when confronted by obstacles and difficulties which seemed impassable, that by going forward with faith in God I found the stone rolled away or a way opened through the steep mountain which enabled me to go ahead.

But now another trouble confronted

these women, or at least Mary Magdalene, of whom St. John speaks in his version of the story. When she saw the stone taken away from the tomb, she ran to St. Peter and St. John and said, "They have taken away the Lord out of the tomb, and we know not where they have laid Him."

Peter and John therefore ran toward the tomb, and John being the younger, outran Peter and came first to the tomb. He stooped down and looked in, and saw the linen cloths lying; yet entered he not in. Simon Peter, however, when he came to the tomb, entered into the tomb and saw the linen cloths lying, and the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself. Then John also went into the tomb, and he saw and believed.

Then St. John, who wrote the gospel from which this story is taken, makes this significant statement, "For as yet they knew not the Scripture, that He must rise again from the dead."

The empty tomb puzzled both the disciples and the women. St. Luke tells us that the women also entered the tomb and found not the body of the Lord Jesus. And while they were perplexed about it, two angels stood by them in dazzling apparel. And as they were affrighted, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again." And they remembered His words, and returned from the tomb, and told all these things to the eleven, and to all the rest. And these words appeared in their sight as idle talk; and they disbelieved them.

It seems hard for us to understand that the disciples and Jesus' other friends were so slow in believing in His resurrection. But let us not be too severe in our judgment of them, for our faith is often just

as small when confronted by something not as wonderful and unusual as the resurrection of Jesus.

There is one other incident connected with the empty tomb to which I want to refer. It is related to us by St. John. After Peter and John had been in the tomb and had gone back to their homes, Mary Magdalene was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they said to her, "Woman, why weepest thou?" She said to them, "Because they have taken away my Lord, and I know not where they have laid Him." When she had said this, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus asked her: "Woman why weepest thou? Whom seekest thou?" She, supposing Him to be the gardener, said to Him, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." Jesus said to her, "Mary." She turned around and said to Him, "Master." Jesus said to her, "Touch Me not for I am not yet ascended unto the Father: but go unto My brethren, and say to them, 'I ascend unto My Father and your Father, and My God and your God.'" Mary Magdalene went and said to the disciples, "I have seen the Lord;" and then she told them all that He had said to her.

Mary had an experience here at the empty tomb which is common to many. As she mourned and said, "They have taken away the Lord out of the tomb, and we know not where they have laid Him," He was standing near by. Such is often the case with those who have trouble and sorrow. They wonder where the Lord is, and why He does not help them. He is standing near by, if they only knew it, and is ready to help them according to their need.

The empty cross and the empty tomb are signs of Christ's victory over death and the grave, and by faith we become partakers of that victory and shall reign with Him forever.

IN THE LIFE OF CHRIST I GLORY

In the life of Christ I glory,
I follow in that light divine.
I sing aloud the wondrous story
That in my heart makes God's love
shine.

In the life of Christ I glory,
Not alone in the blood-stained
cross;
The wondrous resurrection story
Has triumphed over pain and loss.

In the life of Christ I glory,
It sheds its light through all of
time
It brought to earth God's own true
story—
To live in Him is life divine.

In the life of Christ I glory,
It leads me up to heights above;
And over creeds and man-made story
It triumphs still, for "God is
love."

—M. D. T.

MODERN

The teacher had just finished telling the story of the Pilgrims to a group of small children.

"Now, Gertrude," began the teacher, when the Pilgrims had been here a year and had gathered in their good crops, what did they do?"

"Buy a car," replied Gertrude promptly.

A news note told us recently that a St. Louis Church had 40 young men and women attending higher *sinstitutions* of learning. Now who started this monkey business?

Her Easter Vision

By John T. Theodore

On the southern slope of one of the foothills of Sunset Range stands a group of small, attractive cottages, surrounded by fields and gardens. As one approaches them on a summer evening there may be heard the happy voices of young girls playing circle games on the velvety grass or "hide and seek" among the shrubbery.

But the gently sloping hill has not always echoed to the merry laughter and the singing of happy children. Only a few short years ago it was merely a prosperous-looking farm where Mr. Albertson, a professor at the State College, came with his wife and daughter, Theodora, to spend happy vacation days. "We live on the farm," they were accustomed to say, "and spend the winters in the city." Then came the plague known as influenza, beginning in a small section of the old world that had never been cleaned up, and its deadly germs spread rapidly over the earth, claiming more victims than did the great world war. When Mrs. Albertson came again to the farm she and Theodora were alone. The young widow's charm and tact and her many kindnesses endeared her to all the people of the community, while Theodora's winsome smile and dancing blue eyes radiated joy and happiness wherever she went. The children of the rural school looked eagerly for her coming and crowded one another for a place beside her. The simple-hearted country folk called her "Sunbeam" for her presence brought light and gladness into lives that were usually dull and toil-hardened.

Then one day at school Sunbeam suddenly left her playmates in the middle of the game and started slowly homeward. The next day she did not come, and the teacher said that the child was very ill. On their way home the children with solemn faces lingered long before the Albertson farm house. A famous physician came from the city, but his skill was of no avail, and one day as the sun sank below the western hills the pure flame of Sunbeam's spirit went back to God from whom it came.

Weeks and months passed by and the bereaved, lonely mother languished and knew no consolation. Words of comfort from loving friends failed to lift the cloud of sorrow that had settled upon her soul. To good Dr. Heath, her pastor, at last came an idea and he hastened to make the suggestion to her. "Why not take a trip to the Holy Land?" he urged. "The ocean voyage, the change of scenes, a visit to the places made sacred because of their association with the life of our Lord will surely bring a measure of peace to your troubled heart." Consequently, a few weeks later Mrs. Albertson stood waving farewell from the deck of an ocean steamer, which was headed toward the ancient, mystical East.

As the days passed by the calm of the sea seemed to soothe and the ocean breezes to bring healing to the lonely mother. New surroundings and kindly travelling companions diverted her mind; her sorrow mellowed and a halo was cast around her cross. The party landed in Beirut, Syria, and their first visit was to the American orphanages. At the sight of thousands of children working and playing her heart

began to bleed afresh; and as they travelled through Sidon, Nazareth and Jerusalem and met the thousands of boys and girls, once abandoned, helpless orphans, now well and strong and clean, because there were those in America who cared, she repeated over and over again in endless refrain: "O God, why do these children live and I am bereft of my only one?" Had she remembered that these children are but the remnants of a nation, that they have witnessed scenes of massacres, and have suffered untold miseries, she might have rejoiced in the great philanthropic work of her own land. Had she remembered that men and women from her country had brought safety and health to these children and had poured into their famished hearts all the love and happiness that some of them had ever known, she might have found some consolation in her sorrow; but she saw only "children" and she sadly missed her own child. She turned away and bitterness flooded her soul.

After a few days of continuous travel and sight-seeing, the already weary tourists reached Bethlehem, where they gathered in the Church of the Nativity for a simple service to commemorate the advent of Jesus. "Unto us a child is born . . ." Mrs. Albertson's thoughts flew away to her own child and quietly she began to weep. The voice of the reader grew fainter and fainter. Soon she seemed to hear the happy laughter of the orphans, which mingled with the strangely droning voice of the preacher. Then earthly sounds and sights vanished and a wonderful panorama opened before her. There were trees and shrubs such as she had never seen before. The blue waters of a lake shimmered in the distance and there were mountains and valleys mantled with glorious radiance. Soft music floated out on the air.

"Where am I? What is this place?" she asked in wonderment.

"This is the garden of God," replied a voice. "It is where the spirits of the blessed dwell after they leave their earthly habitation."

"Have I left my earthly habitation?"

"No, you have not; but are granted the privilege of visiting this garden for a short time. Go wherever you desire."

A thought flashed through her mind and she almost shouted:—

"O, tell me! Do the spirits of children come here, too?"

"Yes, they do."

"Where are they? Can I see my child, my own little daughter? Tell me where I can find her," she pleaded with outstretched arms.

"Yes, she is here. Follow this lane between the jasmine trees until you come to a fountain; then turn to the left and you will see her with other children."

With joy in her heart and buoyancy in her steps she hastened down the lane. There were numberless children on the velvety green fields, some making garlands of the flowers they had gathered, others engaged in innocent frolics and merriment. There was laughter in each voice and radiance in each face.

"I never imagined that my child had come to such a happy and beautiful place," she murmured and hurried on. Passing by the fountain she turned to the left, and at a little distance beyond saw a sight that well-nigh froze her blood. The whole vast field before her was barren and parched. No grass, no flowers, no beautiful trees grew in this desolate place, but there were children and more children, not in a happy and mirthful mood, but solemn and sad. They moved about listlessly. Their voices were low and lifeless.

"O, God," she groaned, "Surely my little girl is not among these."

But Sunbeam was there.

"My child, my child!" the mother cried; "Why are you sorrowful? Why are you not with the other children yonder?"

Sunbeam turned two big, sad eyes to her and said:—

"I can not go there to play with them, Mother, because you put me here."

"I?" the mother gasped.

"Yes. Come, I will show you. See these cups?" The child pointed to rows and rows of cups that stood upon marble stands; "Each one of us has one. When mothers and fathers spend their days and nights weeping these cups fill to overflowing and the tears wither everything they touch. When fathers and mothers complain and harbor bitter thought their words and moods rise up here in black vapors and blight the trees and flowers and all the beautiful things. That is the reason this spot is a desert. There, that cup is mine. It is running over! Now dip the flower in your hand into it. See! Its petals shrivel up. Can I be happy while you weep and sorrow without finding any comfort? A girl over there in the green field told me that she finds in her cup trust and patience and loving deeds done in memory of her. Everything around her blossoms as the rose and she and her companions are not sad-faced like us, but happy and joyous. Mother, dear, won't you love me in that way?"

"O, God, forgive me, I have allowed my grief to make me a selfish woman," sobbed Mrs. Albertson. She stretched out her arms to embrace her child; then her eyes opened wide with astonishment. Instead of Sunbeam's blue eyes, two big brown eyes were timidly staring at her. She was kneeling in the Church of Nativity. Her friends and fellow-pilgrims had left the place and before her stood a frightened little girl, whose face was white and thin and who was clothed in a ragged garment. Mrs. Albertson's mind was confused. She closed her eyes to compose herself. What had Sunbeam said? How could she make the child she loved happy? Oh, yes, "trust and patience and loving deeds done in memory of her."

"Oh, what a dream!" exclaimed the American woman rousing herself. "But it shows me what a foolish mother I have been," she added. "God has given me this vision to open my eyes to my un-Christian behavior. Henceforth I will trust God. I can be patient and wait, and fill my days with good deeds for my child's sake." She looked up and still the thin and poorly-clad girl was furtively staring at her. With a sudden impulse she went to her and said kindly:—

"Who are you, and what is your name, little girl?"

The child said something in a foreign tongue which she could not understand. Mrs. Albertson smiled. The little girl returned a wistful smile. The mother's heart leaped with joy; perhaps Sunbeam was smiling, too. She took the girl's hand and leading her gently said:—

"Come with me and we will find some one who can understand both of us," not remembering that the little girl did not know her language, so overflowing was her heart with kindly and generous impulses toward this forlorn bit of humanity. To a near-by "Orphans' Home," which had been pointed out to her, she took the poor girl and asked the interpreter there to find out who this child was and why she was so destitute. Patiently and with many discreet questionings the interpreter drew out her sad story. It was a long and tragic recital of cruelty and of long wanderings. Finally a small group had drifted through Syria and to Palestine and to the little town of Bethlehem. Her mother had died—there had not been enough food for both—and the child was left alone, fatherless and motherless.

"Can you not take this child into your

orphanage?" she asked the Director. No, he could not. He was very sorry, but he would soon be obliged to discharge 20 of the older orphans, who should really be kept longer, as they were not yet able to be fully self-supporting. Without funds, however, no child could be fed and his resources were less this year than the year before, he explained with a catch in his throat.

"If that is the case," said Mrs. Albertson hastened to reply, "I will pay for the support of the 20 and for this little girl besides." She left the astonished and grateful director and went out into the street. It was not a narrow muddy lane in which she was walking, but in the clouds, yea, it seemed to her in the very streets of Paradise, and she fancied she could see Sunbeam, not sad and lonely, but joyous and glad, skipping among the flowers and shrubs in company with other happy children.

On the following Sunday the Easter service was held on the Mount of Olives. "If ye be risen with Christ seek those things which are above," the minister read from the Scripture lesson. "Put on a heart of compassion, kindness . . . and above all these things put on love."

"Like as Christ was raised from the dead through the Glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death we shall be also in the likeness of His resurrection."

"Like Him—in newness of life"—the words reverberated in Mrs. Albertson's mind as she returned from the service. "I will walk in 'newness of life,' for my child's sake and for Christ's sake." And great peace filled her heart.

* * *

It was a changed woman who sailed homeward from Palestine. To the surprise and relief of her travelling companions her sad, hard look had gone. Instead of seeking sympathy she was now desirous of being helpful to others. A month later Mrs. Albertson's friends went to the pier to meet the returning steamer. What was their joy to see coming down the gang-plank not a drooping, sad-faced woman, but one buoyant and cheerful with springing step and smiling face.

"No need to ask if you have had a wonderful trip!" remarked Dr. Heath.

"It has been wonderful, and do you know, I've adopted 21 children out in the Near East," she exclaimed. "I loved them so I really could not have come home and left them except that I am planning to have as many American children share my farm with me when I find that number who need its sunshine and its gardens."

ADVERTISING THAT BROUGHT RESULTS

"I advertised that the poor were made welcome in this Church," said the vicar to his congregation; "and as the offering amounts to ninety-five cents, I see they have come."—Western Christian Advocate.

ANSWERS TO "TAKE A CAR-RIDE"

1. Carol; 2. carpet; 3. carpenter; 4. caramel; 5. carp; 6. cargo; 7. carnation; 8. carat; 9. carrot; 10. carmine; 11. carbon; 12. carcass; 13. caraway; 14. carbuncle; 15. carnival; 16. caribou.

HUNTING FOR BIRDS

The following riddles in rhyme, suggested by "Our Dumb Animals," will furnish fun and at the same time test Young America's wit and knowledge:—

There's a bird whose name tells whether he flies fast or slow.
One which boys use when with long strides they go.

One, we're told by the poet, at heaven's gate sings.

There's one which in Holland the new baby brings.

Which bird is an artisan, works at his trade?

And which is the stuff of which flags are made?

There is one that, in harvest, a farmer would use.

And one you can easily fool, if you choose. What bird, at dessert, is it useful to hold?

And which in the chimney-place oft hung of old?

Which bird wears a bit of sky in its dress? Which one always stands in the corner at chess?

There is one built a Church, of London the pride.

We have one when we walk with friends at our side.

What bird would its bill find useful at tea? And which would its tail use to steer with at sea?

Which proudly a musical instrument wears?

And which the same name as a small island bears?

Which bird is called foolish, and stupid, and silly?

And which always wants to punish poor Billy?

Guess these and you're as wise as Minerva's own bird.—

Bible Thought This Week

 JESUS SAID:—And I, if I be lifted up, will draw all men unto me.—John 12:32.

PROBABLY BOTH

Dietitian: "—a few leaves of lettuce without oil and a glass of orange juice. There, madam, that completes your daily diet."

Mrs. Amplewaite: "And am I to take this before or after meals?"—Goblin.

EASTER GIFTS

Americans have frequently been criticized for their over-emphasis of commercialism. Whether this is always fair is an open question, but it certainly seems justified when one considers the appropriation of our holidays by those interested in promoting trade.

Christmas, with its prelude of hectic shopping days, is in danger of losing its true significance to most people. Mother's Day, starting with the beautiful idea of the wearing of a flower and the sending of a letter to one's mother has become so submerged through the marketing of every conceivable kind of merchandise, that the originator of the idea has publicly pleaded that the day's observance be discontinued.

Another Easter Day draws near. We can all do our share in preserving the beauty and the meaning of this great festival by abstaining from making it a day of promiscuous and irrelevant buying. Many people make gifts of flowers on Easter Day. This is both beautiful and appropriate. The flowers in Churches and homes all over the land tell the real message of Easter in a language that all can understand.

The custom of presenting a religious book or Bible has long been a practice among many and this, too, is quite appropriate. Easter is a day that is primarily a religious festival so that gifts like these serve but to emphasize what the day itself commemorates.

The dominant theme of Easter is joy. If we wish to give the day an added meaning to someone through the medium of a gift, let it be one that emphasizes the real meaning of the day itself.

A Sunday School teacher was talking to her class about kindness to animals and told them how the Bible enjoined on us the mercy which a merciful man shows to his beast.

"Now," she said, "suppose one of you saw a bad boy cutting off a cat's tail, what would you say to him, out of the Bible, that would convince him that he was doing something very wrong?"

One of the boys called out, "I would tell him, 'What God hath joined together, let not man put asunder.' "—Epworth Era.

THE PASTOR SAYS

By John Andrew Holmes

No Magellan has yet been found to circumnavigate the human soul.

Family Altar Column

The Rev. Dr. Frank Grether

April 2-8.

Thought: "Our Lord Jesus Christ died for us, that, whether we wake or sleep, we should live together with Him." 1 Thessalonians 5:10.

Memory Hymn: "Beneath the Cross of Jesus."

April 2, Monday—The Day of Authority.
Matthew 21:12-17.

Now once more at the end of His public career Jesus purged the temple. "By what authority doest these things?" When the first temple was dedicated (I Kings 8), it was filled with the glory of the Lord; the last temple was visited by the Lord Himself. Thus was fulfilled the prophecy of Haggai, "The glory of this latter house shall be greater than of the former, and in this place will I give peace, saith the Lord of hosts." Likewise the prophecy of Malachi, "The Lord shall suddenly come to His temple." And if it was His temple, He surely had authority to drive out the thieves. What their elders do, the children imitate in their plays. After the royal procession they found some of the palm branches, and one of them suggested a similar parade. So they came marching into the temple and sang, "Hosanna to the Son of David." But the chief priests and scribes were sore displeased and complained to Jesus, "Hearest Thou what these say?" Jesus reminded them of their Bible, these theologians, Have ye not read, "Out of the mouth of babes and sucklings Thou hast perfected praise?" He took the children's part. He was pleased with their singing. Bring your children into the house of God. Remember also, that except ye become as little children, ye cannot enter the kingdom of God.

Prayer: We acknowledge Thy authority, O Lord, over Thy Church and over all its members, who are the temple of the living God. And now as we meditate upon the last days of Thy public ministry, upon Thy suffering, death and resurrection, may we truly believe and be able to say, "Living, we live unto the Lord; dying, we die unto the Lord: therefore, whether we live or die, we are the Lord's." Amen.

April 3, Tuesday—The Day of Discourse.
Mark 12:28-34.

To this day the Jews in their synagogues repeat the Shma (Deuteronomy 6:4), which ends with the word ONE. "Hear, O Israel, the Lord our God is Lord ONE." And this ONE they sing out as long as they can hold their breaths to emphasize their opposition to the Christian faith and deny

the divinity of Jesus. The doctrine of the One-ness of God was to keep Israel from falling into the idolatry of the surrounding nations, yet they did fall, as their history and all the prophets testify, and grievously were they punished for it. Love to God and your neighbor, as this questioning scribe concedes, "is more than all burnt offerings and sacrifices," and after Jesus suffered and brought the one sacrifice which perfected forever them that are sanctified, the temple was destroyed, and even the Jews who deny that Jesus Christ is the propitiation for our sins, have no real sacrifices anymore, no altar smokes for them. Would to God, the veil of Moses that is upon their heart, might be taken away, that they might acknowledge their Messiah and enter into the rest of God's people.

Prayer: Thanks be unto Thee, O God, that now there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Help us to walk after the Spirit. Take pity on the children of Israel who are still weeping and wailing for their Messiah, that they may find Him, and be called children of the living God. Let all the ends of the earth see Thy salvation. Amen.

April 4, Wednesday—Waiting on God.
Psalm 30:1-8.

Have you ever kept a death watch, or watched all night at the bedside of the sick and the dying? How long and lonesome such a night! Time and again you draw the curtain to see whether it is dawning. And how long the night of the watchmen who must stay awake while others are securely sleeping! How glad they are, when dawn comes, to find release and rest! So, too, the sacred singer: "I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than watchmen for the morning, watchmen for the morning" (literal translation). It is just this repetition of "watchmen for the morning," although it seems to puzzle some critics, that causes the idea of watching and waiting to sink so deep into our hearts. "What I say unto you, I say unto all, Watch." (Mark 13:37).

Prayer: Lord, hear my voice; let Thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? More than watchmen for the morning we wait for Thee. Let the light of Thy countenance shine upon us. Amen.

April 5, Thursday—The Day of Agony.
Luke 22:39-46.

"The Lord hath laid on Him the iniquity of us all" (Is. 53:6). He bore our sins and suffered for them (1 Peter 2:24; 3:18). "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2). Oh, what a burden was this on the soul of the Redeemer! On this night before His trial and crucifixion He endured such agony, that an angel had to appear unto Him and strengthen Him, and His sweat was as it were, great drops of blood falling to the ground. He suffered, that we might be happy. He drained the cup of sorrow, that we might drink out of the cup of consolation. You are bought with a price; therefore glorify God in your body and in your spirit, which are God's. Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. Can we look upon the agony of Jesus, and continue to dally with sin? God forbid.

Prayer: O God, consecrate us ever more fully to Thee. In all our tribulation and sorrow, if Thy wisdom has such in store for us, let the intense and unutterable anguish and agony of our Savior be our consolation, till Thou shalt wipe away all tears from our eyes where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Amen.

March 6, GOOD FRIDAY—The Day of Crucifixion and Burial. John 19:31-42.

"See, from His head, His hands, His feet, Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown?"

The legs of the malefactors still alive were broken to put an end to their torment; but Jesus was already dead. His extreme anguish had somewhat sooner released His spirit. But one of the soldiers with a spear pierced His side, and forthwith there came out blood and water. Thus two prophecies were fulfilled at once; namely, "They shall look upon Him whom they pierced;" and, "A bone of Him shall not be broken." The latter was said of the Paschal Lamb. Jesus is the Lamb of God which taketh away the sin of the world. His sacred body was taken down from the cross, embalmed, and laid in Joseph of Aramathea's new tomb, which was then sealed, and before which a guard was stationed. This was the saddest period in the life of the disciples and friends of Jesus. Now the Bridegroom was taken from them. For them, because of their lack of faith, the glory was departed.

Prayer:

O Lord, since Thou for me didst die, The ransom for my soul is paid. For me the grave to sanctify Thy body in the grave was laid Dear Lord, when at my latest breath Eternity knocks at my door, Oh, take from me the fear of death, Thou who for me hast gone before. While Thou for me the watch dost keep, With Thee before my glazing eyes, Oh, may I gently fall asleep To wake with Thee in Paradise.

Amen.

April 7, Saturday—The Watch at the Sepulchre. Matthew 27:62-66.

The Savior is lying in the tomb. A hushed and holy calm is brooding over all the creation. It groaneth and travaleth in pain together to be delivered from the bondage of corruption into the glorious liberty of the children of God (Romans 8:19-22). We remember, said the chief priests and Pharisees, that that deceiver said, "After three days I will rise again." They seem to have remembered this even better than the disciples. So the rock which closed the sepulchre was sealed to prevent any tampering, and Pilate gave them a watch and told them to make it as sure as they could. Are they standing there erect and wary, those Roman soldiers? Or are they lying around, as their wont was, gambling, and in the presence of the awful solemnity of this tomb, entertaining one another with obscene stories and scurrilous jests? The Lord God omnipotent reigneth. His thunder will break that seal, and scatter that guard. (Matt. 28:2-4).

Prayer: O God, most holy, in the hush of deep silence we now recall how our Savior lay in the tomb, and hallowed for us this abode of death. For His sake free us from the bondage of corruption and from the fear of death. Thanks be to Thee, O God, who givest us the victory through our Lord Jesus Christ. Amen.

April 8, EASTER SUNDAY—Christ the First Fruits. 1 Corinthians 15:20-28.

Now is Christ risen from the dead. By His resurrection He has conquered death and hell. The last enemy to be destroyed is death. Jesus abolished death and brought life and immortality to light through the Gospel. He is the first fruits of them that sleep. The dark veil of eternity has a rift through which the light of Heaven falls upon our death beds and upon our graves. Jesus is the resurrection and the life. "If the Spirit of Him that raised up Jesus from the dead be in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you (Rom. 8:11). He shall change our vile body, that it

may be fashioned like unto the glorious body of Christ (Phil. 3:21).

Now put away your sadness
And leave that mournful gloom.
Break forth in songs of gladness:
There's light within the tomb.
Ay, death is but the portal
Through which to Heaven we throng,
Where saints redeemed, immortal,
Are happy all day long.

Prayer: Thanks be unto Thee, O God, for the blessed gospel which assures us of life and immortality through our Lord Jesus Christ. Our cup runneth over; our hearts are full of joy; our mouth is filled with laughter and our tongue with singing, because Thou hast done such great things for us. To Thee be the glory and honor for ever and ever. Amen.

EACH FACE TELLING ITS OWN TALE

Two faces were close together, the man's grim, tense; the other face was small and white, with two slender hands pressed tightly against it. It was those frail hands that riveted the man's horrified gaze.

"Lost!" he said still staring, and in his voice was hopeless, stark, tragedy; for that other face was the face of his watch, and those little hands told him that he had missed the last train home.—**Judge.**

BIRDS AND THEIR SONGS

Mrs. Henry W. Elson

Chapter II In the Field—Bluebird

"Oh bluebird, up in the maple tree
Shaking your throat with such bursts of
glee
How did you happen to be so blue?
Did you take a bit of the sky for your
crest,
And color with brown earth your little
breast?
Tell me, I pray you, tell me true!"

One early spring morning when the trees were beginning to open their leaf buds and the grass had thrown off its blanket of downy, white snow a little bird arrived on grandfather's farm. It was Mr. Bluebird, a happy little fellow "with the earth tinge on his breast and the sky tinge on his back." A few days later he was joined by Mrs. Bluebird.

As with most lady birds Mrs. Bluebird's dress was not so bright as that of her mate. We know that gay colors on the back of a brooding mother would only invite danger.

"O, see the bluebirds!" exclaimed Conrad, as he spied the little singers on the fence. "Grand-daddy said that these birds would arrive this week. Hurrah! the bird house has been finished in time."

The next morning the gardener came into the yard carrying a new bird house on the top of a pole. He at once began to set it up near Conrad's window.

"The bluebird is the bird of happiness and is a most welcome visitor," said grandfather. "He comes early in the spring with a glad song and is among the last to leave in the autumn."

These little birds flew and chirped for joy around the pole while it was being placed in the hole. The same day that the pole was put up the happy pair went into this bird house.

"Bluebirds are not builders of nests as most of the other birds are," said grandfather. "They choose holes in trees or hollows in posts or fence rails for their home. Often they will take a discarded woodpecker's nest. They are overjoyed, as we have just seen, when they find a bird house in which to raise their little ones."

Mrs. Bluebird picked up some feathers

and grasses for the wee beds inside. All week she worked busily getting the furnishing right before she laid the four blue eggs. In three weeks out of these eggs came little bluebirds. They slept on the feather mattress which Mrs. Bluebird had made. Bluechip, Happy, Perch and Spotty were their names. When these young birds grew older they were told about Conrad and grandfather, who had made this house for them.

Mr. and Mrs. Bluebird flew many times over to the field where grasshoppers were abundant. These insects were a favorite food of the Bluebird family—old and young.

One morning while they were on one of these trips, Bluechip, the oldest nestling, looked out of the door of the bird house across to the pretty green tree, where he had often seen his father and mother singing and flapping their wings.

"O, dear!" he sighed, "I'm so tired of staying here. I believe I could fly over there."

"Tired of this pretty home?" chirped Perch, his little brother. "I wouldn't try if I were you. I heard mother tell Mrs. Robin that she thought by next week we could fly. You had better wait until then."

"Don't, don't," cried Happy and Spotty, all excited as they saw Bluechip leaving the nest.

But Bluechip thought that he knew already how to fly. So spreading out his little wings and trying to flutter, as he had seen the little robins do, he tried to reach the maple tree. But alas, all poor Bluechip did was to fall to the ground, where he lay with an injured leg.

That morning Conrad lost a ball in the yard and while he was looking in the grass for it, he saw poor Bluechip, who seemed more dead than alive. He called grandfather and Sara to see the hurt birdie. As they looked pitifully at him, Sara said, "Poor birdie! poor birdie!"

"It is one of the young bluebirds," said grandfather. "He is not so blue as his parents. His throat and breast are spotted like the throat and breast of a young robin."

Bluechip was taken to the house, where the children tended to his little leg, and put him into a warm basket. He now no longer cried, "Peep, peep," but cheerfully sang, "Chirp, chirp."

"What shall we do with him?" asked Conrad.

"Keep him until his leg is better and then put him back into the nest," said grandfather.

Conrad took the basket up to his open window, where the parent birds could see Bluechip, so that they would not feel their loss so keenly.

Before long Mr. and Mrs. Bluebird came from the fields, each carrying in their bills a fine green grasshopper for their babies.

When they arrived home, great was their sorrow to find Bluechip gone. They flew out at once in search of him.

Bluechip saw them and called as loudly as he could, "Chirp! Chirp!"

How happy these birds were to find that Bluechip had been so kindly nursed by the children, who in a few days put him back into the bird house. All this time they took care not to touch Bluechip as grandfather had told them that birds generally do not take back a bird that has been handled.

Now—

"Swift bright wings flitted in and out
And happy chirplings were all about."

Sara and Conrad felt that they were more than paid for their kindness to Bluechip, when one day while sitting in Conrad's room, they heard the sweet warbling songs of the Bluebird family—soft and gentle voices that had all the gladness of springtime; chirpings that told of flowering fields, green meadows, blue skies, and balmy breezes.

WHEN THE BLUEBIRDS NORTH-WARD FLY

By John Franklin Bair
(Copyrighted)

When the blizzard's hum is past,
And the tempest's cruel blast,
Thru the night is heard no more,
When the zero days are o'er,
When the buds begin to swell
On the trees, o'er hill and dell,
When the bluebirds northward fly,
'Tis a sign that Spring is nigh.

How it pleases girls and boys
When they hear the twitt'ring noise
Of those harbingers of Spring,
What a joy to hear them sing;
On the air the music floats,
Thru the window come their notes,
From the clear and balmy sky,
When the bluebirds northward fly.

After many cloudy days,
We behold the sun's bright rays
Beaming on us once again,
Bringing sweetest cheer, and then
We are filled with joy and glee
By the thrilling song, "Chee, chee!"
Which assures us Spring is nigh,
When the bluebirds northward fly.

Butler, Pa.

A friend of mine was visiting a 12-year-old boy, who was recovering from an operation in a hospital. The youngster kept talking about how he wished the doctor would give him back his appendix, which had just been removed.

His visitor couldn't find out at first why the boy was so anxious to get it. "Bill," he said finally, "tell me why you want it so badly and perhaps we can persuade the doctor to let you have it." "Well," replied Bill confidentially, "you see it's this way. I want to leave it in Westminster Abbey when we go abroad next summer, and then I can tell my children that part of me is in Westminster Abbey. Helen (a small girl friend) left a tooth of hers there last year."

To date Bill has not recovered his appendix.—**Evelyn A. Cummins**, in "The Living Church."

Birthday Greetings

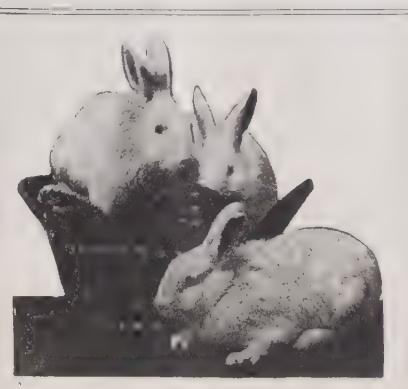
Alliene S. DeChant

I know a little dog
A black little dog
With a brown face and
Very long brown legs.
His ears are black on top
And brown underneath
And his eyes are brown and very bright.
And I have to look very sharp to find his
tail.



"Say, boys and girls, how do you like us?
Aren't we cute?"

Of course he has a name.
It's "Pete",
Like my dog's.
And he's an Airedale, too.
He's only four months old and
Likes milk best of all.
He likes bones, too, and, for a long time
The other day, I watched him
Play toss with a chunk of hard bread.
And once when he was eating bread and
milk
I heard my brother call him a "swell" pup.
He likes to lie behind the kitchen stove
And under it, too;
And at night he sleeps on his cushion
Down beside the furnace.
He's a friendly little fellow
Pete is.
He even comes into the study when
His Preacher Master has his class in
"The Rural Church"
Nor does he like to be alone.
Tonight he cried, and so I let
Him come up here and watch me write.
And in between my sentences
He lets me pat him.
I like all things young and small:
Lambs, robin-ettes, new calves—
Even piglets.
Don't you?
AND 'SPECIALY NEW NINE-POUND
NEPHEWS!



"We're Easter Bunnies, and we're
pretty nice. Don't
you think so?"

When Sunday Comes

By John Andrew Holmes

The Church service puts a window
into a dark Sunday.

AFTER THE SNOW

By Leslie C. Beard

The fairies were toiling, toiling all
night,
Building a dream for us mortals' de-
light,
Piling the snow high on bush and on
tree,
Drawing a picture of true artistry.
Landscapes once drab are now
mantled in white,
Snowflakes are sparkling in morn's
golden light;
Fairies' deft fingers have draped
twig and bough,
Placed a snow-crown on king snow's
hoary brow.

Delicate tracery, lacework of snow,
Scenes of enchantment that make
the heart glow;
Walk into fairyland, come while you
may,
Visions of beauty are strewn on the
way.

News of the Week

Mrs. H. W. Elson

The Ibsen centenary celebration opened at Oslo, Norway, March 13 and continued for ten days. The King of Norway, and 98 foreign guests from 19 countries participated in the elaborate festivities arranged in memory of the famous dramatist.

The Rev. Robert Case Beebe, dean of American medical missionaries in China, died March 13 in Clifton Springs Sanitarium (N. Y.), at the age of 73.

The 300th anniversary of the landing in New York of the first ordained minister of the Dutch Reformed Church, the Rev. Jonas Michaelius, will be celebrated on April 7. He was commissioned in Holland to preach the Gospel in "New Netherland." The lineal descendant of this Church is the Collegiate Reformed Protestant Dutch Church of the City of New York, organized in 1698. Among the elders was Peter Minuet.

A provisional estimate by the Census Bureau March 14 placed the population of the United States as of July 1, 1928, at 120,013,000, an increase of 14 per cent over the 105,710,620 actual count on Jan. 1, 1920. The next Federal census will not be taken before 1930. Florida, California and Michigan showed the greatest gains.

Purchase of the Franconia Notch property, including the famous "Old Man of the Mountains," has been authorized by the Society for the Protection of New Hampshire Forests. A nation-wide campaign for funds to buy the site has been conducted by the society since 1925. \$400,000 was the purchase price. Eventually it will become the property of the State.

State Representative Melton D. Bryant, brother of Mrs. Henry Ford, died at the Munson Hospital, Traverse City, Mich., March 15. He served 2 terms in the Michigan Legislature and was one of the State's leading business men.

The Yale Glee Club will give programs in 12 European cities this summer. The tour will be taken to invite the student singing societies of the leading educational institutions of Europe to unite with Amer-

ican singing societies in forming an international alliance.

The negotiation of a separate so-called Bryan conciliation treaty has been proposed to Japan by Secretary Kellogg in order that plans for the advancement of peace through arbitration and conciliation may be on the same basis with Japan as with other countries.

Replying to the demand by the Puerto Rican Legislature that Porto Rico be constituted a "Free State," President Coolidge, in a letter to Governor Towner, made public March 15, declared the island now has greater liberty than before in all its history and enjoyed all the rights and privileges of citizens of the United States. The President's letter was occasioned by a resolution adopted by the Legislature and carried to him by Colonel Lindbergh on his recent visit to San Juan, as well as to a cablegram signed by the President of the Island Senate and Speaker of the House supporting the action of the Legislature.

Captain Walter Hinchliffe and the Hon. Elsie Mackay, who started March 13 from Cranwell Airdrome, England, to fly across the Atlantic, have not been heard from. It is thought their plane plunged into the sea and these fliers met death somewhere in the Atlantic.

Rodman Wanamaker, who recently died, left an estate of over \$75,000,000. The insurance of \$7,500,000 and a huge trust fund has been left for his family. The will also provides for a \$2,000,000 trades school as a memorial to his father, the late John Wanamaker, and distributions of bequests to Princeton University and other institutions under certain conditions.

The stand of the United States in favor of the "open door" in Morocco, under its traditional policies and also under this nation's rights as a signatory to the Algeciras Treaty of 1906, has been reaffirmed in representations by Secretary Kellogg to the European powers, who are about to meet in Paris for discussion of the Moroc-

can question, particularly with reference to the future administration of Tangier. The position of the United States was communicated through the American Ambassadors in Paris, London, Madrid and Rome.

Marine reinforcements of 1,000 officers and men are to be sent to Nicaragua at once to assure that the promise of President Coolidge for a free and fair election in October be completely fulfilled. This action represents the answer of the United States to the failure of the Nicaraguan Congress to pass the so-called McCoy electoral bill, which would have clothed the American supervisors with the civil authority deemed essential by the United States Government to see that the election is properly conducted.

The Naval Building Bill, offered in behalf of the Committee on Naval Affairs by Chairman Butler, which authorizes the construction of 15 light cruisers and 1 aircraft carrier at a total cost of \$274,000,000, was passed by the House March 17 by a vote of 287 to 58. According to leaders in Congress, the Butler bill was more bitterly opposed by peace organizations and "pacifists" than any measure of the same character that has been considered in the House in many years.

The submarine S-4 was raised to the surface by a navy salvage crew, March 17, 3 months from the time the craft was sunk by the Coast Guard destroyer Paulding off the shore at Provincetown, Mass. 8 bodies were in the submarine. Thirty-four of the bodies were recovered during the early stages of the salvage operations.

Earthquake shocks were reported March 18 from Saranac Lake, Malone, Plattsburg and Lake Placid. The severest shock, according to the reports, was felt at Saranac Lake, but only minor damage to property followed the shocks.

Fellowships of an aggregate value of \$173,000 have been awarded by the John Simon Guggenheim Memorial Foundation to 75 young American scholars, scientists and artists of unusual ability, according to a recent announcement by the trustees of the Foundation. The usual stipend, \$2,500, for one year, will enable the beneficiaries to spend all or part of the coming year in study and research abroad. The fellowships are supported by a capital fund of \$3,500,000 with which former United States Senator and Mrs. Simon Guggenheim established the John Simon Guggenheim

heim Memorial Foundation in memory of their son, who died in 1922.

6,000 Americans have registered as contestants in a "Turnfest," which will be held at Cologne the last week in July. More than 300,000 German athletes of Turner Associations, that have nearly 2,000,000 members, will take part in these games, held every 5 years. Americans are the only foreigners invited to participate.

For the first time in Congressional history an army of Government workers marched on the Capitol and stormed the House Office Building March 19, demanding passage of legislation calling for an average increase of \$300 annually for clerks and other employes of the Government. The Welch bill, which if enacted, will provide for the salary increases, was the occasion for the demonstration.

BETHANY ORPHANS' HOME

Rev. C. Harry Kehm, Supt.

Bethany Items

In our last letter to the Church papers we reported that we were going through an epidemic of the grippe. We are happy to say that we have practically recovered from the epidemic and all the children are well again.

We wish we could report the same encouraging condition in regard to the two positions that will become vacant in a few weeks. The one is the Assistant Matron to the boys, ages from 9-14, and the other a cook for Dietrich Cottage, where the big boys live. We are very anxious that these positions be filled and again appeal to the friends of Bethany to help us. Let us hear from you if you can recommend some one for these positions.

Easter season is at hand and is the season when many friends send us eggs. All of the eggs received at this time are not used immediately, but are stored away for times when eggs are not as plentiful nor as cheap. Some societies and congregations send us money instead of eggs at Easter. These contributions are put in a separate account known as the "Egg Account" and is used to buy eggs later on or for articles that are out of the ordinary. For instance, we treated the children to oranges during the epidemic. These oranges were paid for out of the "Egg Account."

I was in the storage room the other day and there are the barrels packed with empty jars, ready for shipment. It may be too early to fill the jars, but not too early to pack them ready to send out. Besides it will be a great convenience to us if we get the jars out of the room. May I ask you to send in your order for jars early, in fact at once, so they may be distributed and get into the hands of the good friends who will fill them and have them returned by early fall.

HOFFMAN ORPHANAGE, LITTLERS-TOWN, PA.

Rev. Sidney S. Smith, Supt.

Individuals must have a sense of honor in themselves, which will control their personal appearance, their conduct and life work. Before individuals take pride in their home, although humble, they must take a great pride in themselves. We have found that some of our boys, like most boys like to wear their "Sunday best" every day, although each might ruin his best clothing. This fellow likes to make a good personal appearance although he may not be concerned about conditions in his home or cottage in which he lives. Our problem is to create a pride not only in themselves, but in their home. Often visitors will notice the difference in different cottages. This is not caused by indifferent matrons as one matron took the Old Dutch Cleanser slogan, "Always Chasing Dirt."

We have been considering a plan at Hoffman of trying to create a pride in the different cottages. Each cottage will be considered as a unit and at the end of each month the Cottage which has been kept in the most orderly, cleanly and cheerful condition will receive an award. We would like to find some person who will furnish us with a beautiful banner which can be hung in the hall of the cottage which has won the award and each cottage will have a place prepared to exhibit the award. We believe this will create a cottage family consciousness and will be a training to each child in the cottage. This may make the work easier for the matron in charge. Any person or persons who wish to make this plan possible for us to use by furnishing the banner, kindly correspond with the Superintendent and further information will be sent at once.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Easter Sunday, April 8, 1928.

The Resurrection

Easter Lesson

Mark 16:1-20.

Golden Text: Because I live, ye shall live also. John 14:19.

Lesson Outline: 1. Risen and Living. 2. Living and Risen.

This is our lesson for Easter Sunday. Directly all of Christendom, so-called, will join in the celebration of that great day. But what does it mean to men? To many it means nothing at all. It is merely a welcome holiday in the dull routine of life observed by Jews and Gentiles alike. The deeper meaning of the day they dismiss as a discarded superstition. With others, again, the observance of Easter is just a pious custom inherited from the fathers. On this day, if on none other, they go to

Church to pay their respects to Almighty God. Our congregations universally regard Easter as the zenith of their life and labor, in attendance, offerings, and inspiration. The constant danger for all of us is that our annual commemoration of Easter may degenerate into a conventional observance whose deeper meaning is forgotten.

That deeper meaning touches life at its very core. It raises ultimate questions as to its value and meaning, as to man's origin and destiny. That is true of all the great festivals of the Church; Christmas, Good Friday, Ascension Day, Pentecost. But it is peculiarly true of Easter. If Christmas is the day for children and for all the child-hearted, when all questioning ceases in the presence of the radiant Child, the gift of God's love, then Easter is the day for adults, for thoughtful men and women. It takes us, not to a cradle, the beginning of life, but to a tomb. Moreover, to the tomb of the crucified Jesus, the greatest and best who ever trod this weary world of ours. And there great ques-

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tions begin—questions that no man can answer adequately and satisfactorily save by the faith in God and man which this crucified Christ has kindled in our hearts.

It is well, therefore, that we should again and again study the deeper meaning of Easter, both its history and its mystery. And let us be sure that at the last, when we have scanned every item of authentic history, much mystery will remain that only faith can fathom.

Now it is universally conceded by every student of Christian origins that the resurrection of Jesus and the birth of Christianity as a new, world-conquering religion are inseparably connected. Christianity arose because, and after, certain disciples of Jesus became convinced that their crucified Master had risen from the dead and was alive for evermore. They had witnessed His crucifixion, His death and burial. And all their Messianic hopes had been buried with Him. It seems clear, from our records, that they returned to Galilee, their home, and to their former vocations, utterly disappointed and disheartened. And then came a profound and personal experience of His presence with them and of His living power. That experience transformed these disciples. It destroyed their discouragement. It created in them a zeal and devotion that knew no fear nor bounds. It made them the heralds of a Christ whom men had slain, but whom God had raised and made the Prince of Life.

Surely, that stupendous conviction and claim of these early disciples of the crucified and risen Jesus should be of deep concern to every human being. Is it really a fact or just the idle fancy of visionaries? Is it a wilful fraud or unconscious self-deception? Is it an ancient superstition or a rational belief for intelligent people? And if it was a fact, was it a physical fact, demonstrated to the physical senses of the disciples, or a spiritual fact whose evidence was spiritual and personal? Was the resurrection of Jesus the resuscitation and appearance of His crucified and buried body, or was it the triumph of His Spirit over death, His continued existence and self-manifestation after the tragedy of Calvary?

Such are some of the vital questions that confront thoughtful men when they seek to fathom the deeper meaning of Easter. They were asked from the very beginning of Christianity. Some of them have been finally answered. No sensible person today contends that Christ was a myth or that the story of His resurrection was a fraud or a mere fancy. But some of these questions are being asked today by young men and old. Shall we crush them by calling them evil names? Shall we hush them with dogmatic answers? Or shall we meet them with friendly and frank candor?

If our one and only concern is to lead men to faith in Christ as the Saviour and Lord of mankind, we should, at least, recognize that more than one way leads to that faith, and that all men do not come to Him by the same road. And it is the arrival that matters; not the road that leads there. Thus, there are those today whose faith in the risen Lord rests wholly on the Biblical record. They say, "He rose. The Bible says so. And, therefore, I believe that He is my living Saviour and Lord." To many others, however, it seems a most precarious undertaking to base faith in a living and present Saviour on hearsay testimony that is handed down from a remote age. They do not, indeed, spurn or reject it, but they test it in their own experience. And there they find the assurance that Christ is living today. Hence the grave did not hold Him. He lives; therefore, He rose from the dead.

It seems foolish to call one of these ways the only true way of faith, if both lead to the same goal. They are by no means exclusive of one another. The believer in Christ who stands with the Biblical witness to His resurrection cannot stop there. He, too, must find that risen Christ in his own experience; else his faith will be mere belief about Christ and not personal trust in Him as Saviour and Lord. And the man who rests his faith in Christ primarily on his personal experience of the truth and power of His life and death does not stop with that. He knows that his faith is in perfect accord with the testimony of the saints and confessors of all ages. He is a link in a living chain that runs back to the beginning of the Church and forward to the present day. He accepts the vital testimony of the first disciples concerning the risen Christ, not because the Bible records it, but because his personal experience verifies it.

Let us make room, then, for both of these approaches to faith in a risen Christ. For both are being used. And both are being used effectively, if we judge men by their fruits and not by their theology. Men of both types unite in calling Christ their Saviour and Lord, and in endeavoring to extend their faith in Him to the ends of the earth.

I. Risen and Living. Is that your way of faith in Christ? He arose from the dead and therefore He lives! Millions of men have come to Christ by that path, and they have found peace and power through Him. That same path is open today, but men find it more difficult to tread it. They read the Biblical stories of Christ's resurrection, not as the inerrant dictate of God Himself, but as human and historical records of great religious experiences.

If you base your faith in Christ in these records, you will find the fullest (not the earliest) historical evidence of the resurrection of Jesus in the gospels. And these four narratives are by no means stereotyped and harmonized statements of fact. They contain many divergencies and discrepancies that may not appear to the eye of the casual devout reader. But faithful students of these records have found it quite impossible to weave all the recorded facts into a continuous and harmonious story. That the crucified Jesus was a living Lord, that, indeed, was the unanimous testimony of all the evangelists. But if you ask for more than that you must

frankly face many perplexing difficulties.

The earliest written account of the resurrection is from the pen of Paul in First Corinthians (chapter 15). Certain Greek

philosophers were hostile to the idea of a resurrection, as were also the Sadducees among the Jews. They listened patiently to Paul in Athens until he affirmed that

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Jesus Determines His Life Principles
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What Jesus Said He Came to Do
The Influence of Friends and Companions
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The Growing Popularity of Jesus and the Problems It Presented to Him

Why Pray?
The Source of Jesus' Strength

Is It Right to Enslave and Kill Others?
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God had raised up Jesus from the dead. Then they mocked the apostle (Acts 17: 31). Similar conditions existed in Corinth. Hence when Paul wrote to the Christians of this city, long before our present gospels were in existence, he devoted a full chapter to the resurrection of Jesus in order to counteract Greek skepticism.

Now Paul's testimony to the resurrection differs materially from that of the evangelists. Instead of giving us a detailed description of the event, he enumerated six appearances of the risen Lord. And these appearances were known to Paul from hearsay. Then, last in the list, Paul speaks of his own personal experience. He, too, had seen the risen Lord. Thus he corroborated the testimony of others.

Such, then, is the Biblical testimony to the resurrection. It leads the unprejudiced student to two conclusions. First, there is the utmost certainty in the heart of every writer that Jesus was risen indeed. Second, there is great uncertainty as to the manner of His resurrection and as to the nature of His appearances.

Paul, our earliest witness, gives us not even a hint as to the manner of the resurrection. His own faith rests, not on an empty tomb, which he never saw, nor on any external proof, but on a great inward and spiritual experience. And Paul also states what might be called "the principle of the resurrection"—it is sown a natural body; it is raised a spiritual body! That clearly implies that to Paul the resurrection was primarily a spiritual fact, and not the resurrection of the body. Nor do the gospel narratives attempt to explain the manner of the event they record. They do not tell us how the Lord was raised, or what became of His mortal body. Indeed, they also suggest, at least, that the resurrection of Jesus was not His reanimation. They all attribute to the risen Christ, whom they saw, a new body that was not subject to the laws of matter.

Many efforts have been made by devout men to lift the veil that shrouds the tomb of Jesus. But they are of no avail. They merely divert our attention from the spiritual fact of the resurrection to its physical form and accompaniment. Surely, this much is clear—even as the incarnation of God in Christ is not to be confused with the doctrine of the virgin birth, which is just one theory of the incarnation, so, likewise, the fact of the resurrection of Christ must not be confused with theories of His physical resuscitation. We know nothing about the latter, but we know the former, the risen Christ, even as Paul knew Him.

II. Living and Risen. Is that your way of faith in Christ? He lives. Therefore I know that He rose from the dead? Then you are in the company of Paul. Your faith rests not in the testimony of others, but, primarily, on your own spiritual experience.

All the writings of Paul are full of a radiant faith in the risen Christ as the Prince of Life, his Savior and Lord. And, yet, he was not an eye-witness of the resurrection of Jesus. He did not see the empty grave, nor meet the Master in the garden. It may be that he knew these stories, but his faith did not rest on them. It rested on his personal experience near Damascus, where, finally, the risen Christ manifested His utter reality to him. "When it pleased God to reveal His Son in me," then, and only then, Paul's faith in the risen Christ was born.

Even so today. It seems Paul's way must be our way. It may help me, indeed, to read of what happened to men long, long ago. But my own faith in Christ cannot rest on their reports. It must grow out of my personal experience. It is begotten within us, not by the reports of men, but by our fellowship with the ever-living Christ. Then only it is personal faith, instead of mere belief.

Like Paul, somehow and somewhere, on

our journey of life, we must come face to face with Jesus Christ, the greatest fact in human history. We must see Him as He lives in the gospels, in history, and in the hearts of His humble disciples. We must be arrested by Him in our sin and selfishness. We must be subdued by His truth and grace. We must be changed into new men, even like Paul. And then we shall be able to confess with Paul, "He has brought life and immortality to light through the gospel." Our faith will not rest on the reported occurrence of the external phenomena of the resurrection, ages ago, but in the continuous and ever-growing self-authentication of the risen Christ in the history of the Church and in the heart and life of the believer.

He rose and therefore I believe that He

lives. He lives today, and therefore I know that He rose from the dead. These are the two ways into the deeper meaning of Easter. Which is the better and surer way for us? And which is the easier way?

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Scaeffer, D. D.

April 8th—Why We Believe In Immortality. I Cor. 15:16-23.

Easter is a suitable day on which to contemplate the subject of immortality. It is the day on which we celebrate the resurrection of Jesus from the dead. On this day He brought life and immortality to light. Easter is a day full of hope and joy. Its message is that of life, eternal

EASTER GREETING CARDS

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No. K5E48. White card with small cross entwined with flowers in one corner.

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As our days may demand
May our strength ever be.

Size, 3½x4½ inches. Price, 5c.

No. R5E79. Gay yellow daffodils and pussy-willows outlined against a dark background. Verse in center:

HAPPY EASTER GREETINGS
May ev'ry hour that Easter brings
Be bright with joy, and then
Continued happiness be yours
Till Easter comes again.

Size, 3½x4½ inches. Price, 5c.

No. K5E37. White card with dainty spray of purple flowers and the words:

EASTER GREETINGS
May peace and happiness
be yours this Easter.

Size, 3½x4½ inches. Price, 5c.

No. R5E125. Hand colored scene in bright colors of a gabled cottage set amidst green trees and gay flowers. Verse in upper corner:

EASTER GREETINGS TO YOU
May Easter bring you
A Happy day
And leave bright memories
To light your way.

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JOYOUS EASTER GREETINGS
May Heaven bless your Easter-tide
with Peace and Hope and Gladness.

Size, 3x5 inches. Price, 5c.

No. R10E361. Gray card with purple and gold cross in upper corner, from which are radiating golden rays of light. A background of Easter lilies and spring flowers, in the center with the verse:

EASTER GREETINGS

May he who blesses all the world
Within the cheer of Springtime days
Give you a joyful Easter heart
To live in song and praise.

Size, 4x5 inches. Price, 10c.

No. D10E54. Blue card with sprays of white lilies across the top.

SINCERE GREETINGS!
With best wishes for your
Easter happiness!

Size, 4x5 inches. Price, 10c.

No. D10E481. Gray card with narrow lavender border, a small purple and gold cross at top, from which radiate golden rays. Dainty spring flowers surround the verse in the center.

A JOYFUL EASTER TO YOU
God grant you joy at Easter-tide
From His abundant store;
God keep you glad through all your days.
And bless you more and more.

Size, 4½x5½ inches. Price, 15c.

No. 15E65. Cream colored card with design of a stained glass window, banked, with flowers, against a gold background.

EASTER GREETINGS
May God's Blessings reign
within your heart
this joyous Easter-tide.

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life. On this day we celebrate a victory over death and the grave. The whole subject of immortality, however, is veiled in mystery. "It doth not yet appear what we shall be." There have been a great many conjectures. Men have advanced their theories. They have given up some and brought forth others. There are those who dismiss the whole subject with a wave of the hand and declare that this is all of life, that there is no future and no beyond. There are others whose faith in immortality is so strong and resolute that they are willing to stake their all upon it. They are confident that there is something beyond the present life—that behind the veil there is life in even richer and fuller measure than here on earth. Of course, this fact cannot be proven by any authentic formula nor even by scientific theories. It is one of those great, spiritual truths, which must be believed rather than demonstrated. It is a matter of faith rather than of proof. All the great realities of our religion are matters of faith. They must be believed. They cannot be demonstrated like a theorem in geometry. They belong to a different order. They must be spiritually discerned. We believe in immortality not because it has been proved, but because it commands itself to our spiritual faculties of discernment.

There are, however, many evidences of immortality which lead us to its acceptance as a spiritual fact.

First—the Bible says so. Now, things are not necessarily so because they are in the Bible, but the Bible is the revelation of God through the life and experience of the people through many ages, who believed in Him. The Old Testament saints believed in a hereafter. They probably had some crude conception of it, nevertheless there was something in their nature which told them that this life was not all of life, but that the soul has had elsewhere its setting and its rising. Job raised the question, "If a man die shall he live again?" And he answered it by saying, "I wait until my change comes." When we cross the threshold of the New Testament the radiant hope of immortality bursts into full bloom. Jesus taught it and illustrated it in His own life. "He is not here; He is risen," the angel said. The Apostle Paul proclaimed it over and over again: "Now is Christ risen from the dead and become the first fruits of them that slept." The Bible everywhere teaches and takes it for granted that there is a life beyond.

Second—Nature says so. God has written His revelation not only in the Bible, but also in the great book of nature. We see it in the fresh springtime that bursts over all the earth. We read it in every blade of grass, in every budding tree. We see it in foliage and flower. There is a resurrection in the world of nature. Nothing is ever lost there. Nature fulfills the mandate of Christ: "Let nothing be lost." Apparently there is death at work, but in reality nothing ever dies. It is transformed, changed from one stage and state into another. The leaf falls from the tree only to rise again in another form and so the seasons come and go and death and life follow each other in the great procession. There is only change, but never utter destruction. The worm that crawls at my feet in due time bursts into a butterfly and feeds on honey. If God can do that, if He can change such a vile creature into such a beautiful form with colored wings, can He not also change this vile body of mine into a glorified body fitted for another realm in God's great universe? God's House is very large. "In my Father's House are many mansions" and we move from one mansion into another. Nature teaches us this great lesson even if revelation has not taught it to us, so that the Indian saw the great Spirit in the setting sun and beheld Him in the rising sun and

knew that there were realms beyond the setting sun. So man in every land and clime has either dimly or clearly read in the book of nature the great truth of immortality.

Third—Instinct says so. Our souls were made for God and we are restless until we rest in Him. God would never have put these intimations of immortality into our hearts if there were not something real to correspond therewith and in which they would find fulfillment. The very fact that God gave us eyes to see implies that there is light in which to see. If there were no light we would need no eyes. Because we have ears there must be sound. So likewise because there are these longings within the soul there must be that which corresponds to them and fulfills them, otherwise God would have mocked His every creation. The complement of this life, therefore, is the life beyond. God would not have put the mother-heart into women if there were not somewhere in the universe the child that would respond to it. He would not have put these hopes and longings and aspirations into our hearts and then fooled us at the end. Only because there is a place prepared for us whither Jesus has gone and where He now is do we have this feeling for fellowship, this home-sickness of the soul within us, and there it shall be realized and fulfilled and we shall be satisfied when we awake in His likeness. The soul there will be at home.

Fourth—Our present life demands it. We see the force of this statement more fully in the life of Jesus. For thirty years He prepared Himself for His life's work and then engaged in active ministry for three years when He was put to death by cruel men. We all feel that if that had been the end His life would have been very incomplete. What is the use of so much preparation when life shall be cut off so abruptly? This is likewise true in the lives of other men. There are some such noble and radiant souls that when they pass from us they must still live. It cannot be that God was so careful in the making and then when the realization was almost at hand He cut them down and all the process of their previous life went for naught. Somehow our incomplete life here would seem to demand a realm where our lives might be rounded out and where our aspirations and our ideals might be realized. Here we are burdened, here we are often defeated, sorely pressed. Here we have weights that weigh us down. Our wings are clipped. We cannot mount and soar as we would. We are like birds beating against the cage of our imprisonment. There are forces stirring within us that cry to be released. At death we break the bonds and rise into the full freedom of our spirits. But the future life will be not only a continuation of the present life, but something of a finer and higher order. Our last thought here will be our first thought there. Our choicest ideals here will find their finest fulfillment there. So we pass from glory unto glory. "It does not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor

Notice: April 11 and 12 are the dates for the spring convention of the W. M. S. of Baltimore-Washington Classis, to be held in Third Church, Baltimore, Md. Those desiring entertainment in the homes, and also those wishing only meals at the Church please notify Mrs. J. R. Bergey, 337 E. 31st Street, Baltimore, Md., not later than April 9th.

—Edna M. Heffner, Cor. Sec'y.



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The Day of Prayer was observed by the women of Turbotville, Pa., in a very helpful manner. The W. M. S. of Trinity Church was hostess to the other three Churches of town. "Breaking Down Barriers" was used as the theme for this worshipful service. Mrs. Horace Gold, Mrs. Flowers, Mrs. Feeman, Mrs. Derr, Miss Hayman and Mrs. Clark were among those who contributed to the success of this union meeting.

Notice: The W. M. S. of Lancaster Classis announces its annual meeting, to be held Thursday, April 12, 1928, in St. Andrew's Church, Lancaster, Pa., the Rev. J. C. Raezer, pastor. Sessions open at 10:30 A. M. and 1:30 P. M. Mrs. William E. Hoy will deliver the address. The ladies of the Church will serve luncheon for 60c, and reservations must be made to Mrs. J. C. Raezer, 223 E. New Street, Lancaster, Pa., not later than April 5.

—Marion C. Leib, Cor. Sec'y.

The main auditorium of St. Stephen's Church, Perkasie, Pa., was practically filled on the evening of the Day of Prayer when the Women's Missionary Societies of the town joined in a special service of prayer. The program, "Breaking Down Barriers," was followed almost to the letter and the interest displayed at this service practically assures its continuance next year. Mrs. Howard Obold, President of the W. M. S. of the hostess Church, welcomed the visiting organizations and briefly defined the purpose of the meeting. Leadership

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was divided among designated representatives of each participating society. The seven Churches were: Baptist, Mennonite, Evangelical, two Lutheran and two Reformed. A woman's chorus comprised of singers from every choir in Perkasie, rendered special music.

Notice: The 28th annual meeting of the W. M. S. of East Susquehanna Classis will be held in St. John's Church, Shamokin, Pa., April 11. Miss Rebecca Messimer, of Shenchow, China, will be the guest and speaker. All societies are requested to send two delegates, each G. M. G. and M. B. one delegate. Properly filled out credentials should be sent to Miss Beulah Uhler, Millersburg, Pa., by April 9. Sessions at 1.30 and 7 P. M. Executive Committee meets at 11.15 A. M.

—Sara Yarnall, Cor. Sec'y.

The Sunshine Class of Olivet Sunday School, Philadelphia, Mrs. Maurice Samson, teacher, visited Bethel Reformed Community Center, Friday evening, March 16, and entertained with a sketch entitled, "Hiring Help." One of the members gave two readings and two others sang a duet. Dr. Samson preached a very comprehensive sermon on the subject, "A Service Station." Other pastors and organizations are invited to visit the Center and bring cheer and help to their neighbors of South Philadelphia.

Notice: St. John's Church, Mifflinburg, Pa., will be hostess to the 27th annual convention of the W. M. S. of West Susquehanna Classis on April 20th. There will be morning, afternoon and evening sessions.

—Lauretta Latshaw, Cor. Sec'y.

The Missionary Society of St. Vincent Church, Spring City, Pa., held its annual meeting at the parsonage on March 17. Sixteen were present at the covered dish luncheon, which preceded the business session. Reports of officers showed progress over last year's activities. One of the interesting features is the W. M. S. Reading Circle, which is very active in this society. This W. M. S. is looking forward to its anniversary on May 6, when Mrs. Hoy will be the speaker. The officers and departmental secretaries elected were as follows: Pres., Miss Carrie M. Kerschner; Vice-President, Mrs. Emma Still; Rec. Sec'y, Mrs. Chester Pennypacker; Treas., Miss Rebecca Ash; Sec'y Lit., Mrs. J. G. Kerschner; Sec'y T. O., Mrs. Allen Kast; Stew. Sec'y, Mrs. Irvin Kulp; Temp. Sec'y, Mrs. Grant Rapp; Sec'y of L. M. and M. in M., Mrs. Frank Sheeder; G. M. G. Sec'y, Mrs. Harry Huzzard; M. B. Sec'y, Mrs. Vernon Rapp; Chairman of Membership Committee, Mrs. John Fryer. Mrs. David Sherer was elected a delegate to the Classical Meeting.

Friends of Miss Toshi Takaku will be interested to hear that announcements have been received telling of her engagement to Mr. Yoshinaga Maruyama.

Notice: The annual meeting of the W. M. S. of Phila. Classis will be held in Mt. Hermon Church, 16th and Wingohocking Streets, Phila., Pa., the Rev. C. L. Alspach, pastor, on Tuesday, April 10. Morning session opens at 9.45, afternoon at 1.30 o'clock. Mrs. Wm. E. Hoy, Yochow, China, will be the speaker of the afternoon. Luncheon will be served at 50c per plate.

—Mrs. F. C. Brunhouse, Cor. Sec'y.

CATAWBA'S PLEA

(Continued from Page 2)

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need to send out an urgent appeal to our friends for heavier payments. It is impossible to build a strong college without money with which to build buildings and also to increase our endowment fund. It has been about 4 years now since the most of our people in the Classis made their pledges, and for that reason we feel more justified in urging payment at this time. The college has had its struggles, much money had to be borrowed, yet, commendable progress has been made and that without much encouragement from some of our subscribers. When your statement comes to you through the mail, will you not kindly make arrangements to send your check to the college, make payment through your pastor, or hand it to an elder in your Church, and I am sure they will be very glad to forward it to the college. We feel sure that you will co-operate in caring for this worthy institution. It is very urgent just at this time. Catawba College is counting on you with full assurance that you will not disappoint her. The sooner your pledge is paid the happier you will be, and then you also put your college in a position to go forward by showing a helping hand.

It would be a fine thing for the congregations to take this matter of collecting pledges for the college in their own hands, and get busy on the proposition. A number of congregations have already appointed a collector, and it would be a fine thing for every congregation to do that. Could we not start a movement by which this

work can be finished up as soon as possible, and it would be good to know that your congregation has been the first one to pay up its full quota.

We wish to thank all of our pastors and members for the fine co-operation in the work of making and securing pledges, and in the good words you have spoken for the college. We are sure that you are going to co-operate to the end, and are not going to be satisfied until every dollar has been paid in to the college that has been pledged. Let me assure you that the call is urgent at this time, and we very respectfully urge each one to respond to the call.

—S. P.

BOOK REVIEWS

THE REFORMED CHURCH PULPIT

By Rev. Frederick K. Stamm

(Book Review in "The Christian Intelligencer and Mission Field," New York)

Rev. Mr. Stamm has edited twenty-five representative sermons from as many ministers of the Reformed Church in the United States, and has given it the foregoing title. Standing by itself the title might lead a reader to believe that the book contained examples from our branch of the Reformed Church, but the writers of the sermons are all of what we are accustomed to call, inaccurately, the German Reformed Church, and not what we, just as inaccurately, style the Dutch Reformed Church.

No matter from what branch they come, the sermons are good, workmanlike discourses, a fine cross-section of the preaching that is given and received in the congregations of Pennsylvania and Ohio. Rev. Paul S. Leinbach, D. D., once pastor of our Hamilton Grange Church, and now Editor of "The Reformed Church Messenger," contributes one sermon, and Dr. George W. Richards, President of the Lancaster Seminary, another. (The Macmillan Company, \$2.50.)

FORWARD LOOKING SERMONS

The Reformed Church Pulpit. By Frederick K. Stamm. With introduction by Joseph Fort Newton. (Macmillan, \$2.50.) The purpose of this book as stated in the foreword is to present to the public a survey of the best work and thought of the pulpit of the Reformed Church in the United States. Its editor is an active minister. There are twenty-five sermons by as many representative preachers of the Reformed Church. It is in such sermons as "Christ on the Cross," "The Mystery of Christ," and "Can the Church Be Saved," that one looks for whatever may be different in Reformed Church thought. Even here there comes an interesting discovery. Something is happening in Christendom. Our disappointed friends of the Stockholm-Lausanne Conference of Faith and Order ought not to be cast down. Take away the foreword, title, and a few other identification marks, and these sermons might be preached in any middle-ground Protestant Church. The twenty-five sermons are, as a whole, well thought out and written out. They lack what all written sermons lack. A real sermon is instruction, plus inspiration. The preacher is a witness, not a philosopher or theologian. He is one soul speaking to other souls. This is not a criticism of the book. It is a reminder. We must not expect to find in any book that evasive quality which constitutes the persuasiveness of preaching. With this understanding, we shall here find a glimpse into the mind of a noble Church whose thought is moving toward that larger unity in Christ which is of the spirit if not of the letter. This book is one more evidence of that better day

which, unannounced, is yet coming with the certainty of Providence.—Dr. F. W. Betts, in *The Christian Leader* (Boston).

The Fact of Prayer. By John Elliot Wis hart, D.D., LL.D. Revell, N. Y.

There are many books on prayer. This one is different. It might be called the unrealized logic of prayer. It is Christian philosophy applied to this great subject. To be sure the thought moves on well-trodden paths, but with refreshing clearness and straight reasoning brings home the arguments, promises and experiences of prayer, showing the universal instinct for prayer, its validity, value and place, especially in sickness, in wrong, and pain. Prayer is seen to be real, though some of it be unanswered; the grand conclusion being that in an ordered world of fixed and stern decree there is a place for prayer; and since prayer reaches God and changes things, miracles are not improbable or impossible.

—A. D.

Our Jewish Neighbors. By John Stuart Conning. \$1.25. Revell, N. Y.

Prejudice and neglect sometimes give way to knowledge. Certainly readers of this book, if they inherit and practice the usual neglect and antipathy for Jews, will have their feelings softened and their own sense of duty aroused toward their Jewish neighbors. That the Jews persecuted the Christians in the Apostolic times we all know, but few realize that the Christians through all the ages since have retaliated by every form of persecution. The problems of the Jew today, their great increase in numbers and influence and wealth are

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here touched upon. A glance is given at the great contributions they have made to the world's progress in every line of endeavor, but principally the contribution they have made in the preparation for Christianity, and that great and unwelcome fact, to many, that salvation is from the Jews, is here made plain. Also a reminder of the rule and order of Jesus based on His command that the Jew should be "first" whereas for us today and for centuries it has been the Jew last. The last person we think of as being our neighbor to whom we owe Christ is our Jewish neighbor on our street. The closing chapter is devoted to a Christian approach to the Jew. The introduction is by Charles R. Erdman, D. D.

—A. D.

OBITUARY

THE REV. ARTHUR G. ZIEGLER

The Rev. Arthur G. Ziegler died at the age of 62 years, on March 11, at his home, 523 North Beaver Street, York, Pa., after an illness which had confined him to his

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bed since last July. In February, 1927, Rev. Mr. Ziegler underwent an operation for the removal of a tumor on the thyroid gland, and the operation was apparently a success, until several months later complications developed, and in spite of the best medical attention he was unable to recover. His only immediate survivor is George P. Ziegler, with whom he lived.

Rev. Mr. Ziegler was the son of the late Attorney James B. Ziegler and Mrs. Catharine Getz Ziegler, and began teaching school in the county at the age of 16 years. The greater part of his 45 years of teaching Mr. Ziegler served as principal of the Central school building. An early desire to enter the ministry was fulfilled in April, 1922, after a great deal of study in spare time with the late Rev. Dr. J. O. Miller, Rev. Dr. H. H. Apple, and the Rev. Dr. Samuel Henry Stein. He was ordained as a minister April 9, 1922, and installed as assistant pastor of Trinity First Church. He was assigned to work at the Mission of the Redeemer in the old Quaker Meeting House, and in addition to this work he served for a number of years as chaplain of the York County almshouse. For over 30 years before his ordination Rev. Mr. Ziegler served as teacher and superintendent in the primary department in Trinity First Sunday School. A bronze tablet in memory of this service was placed upon the wall at the recently dedicated Sunday School building of the Church.

REV. EDWIN O. MARKS

Rev. Edwin O. Marks, pastor of First Church, Quakertown, Pa., died on Feb. 14 at the age of 40 years, at the Allentown Hospital, of acute Bright's disease, complicated by sinus trouble. Rev. Mr. Marks had been in poor health for over a year, but continued his work in his parish until it was decided on Feb. 8 that he was to enter the hospital immediately.

Born in Allentown, Rev. Mr. Marks was the son of Alfred and the late Annie, nee Erich, Marks. He attended Franklin and Marshall College and completed his work in the Lancaster Theological Seminary in 1913. His first charge was in St. Paul's Reformed Church, of Johnstown, Pa., where he served 7 years, after which he was called to East Mauch Chunk. Five years later he received a call from Quakertown and at the time of his death he had served as pastor of First Church for 3 years.

Rev. Mr. Marks was active in the Church and civic affairs and had a host of friends. He organized the Men's Fellowship Club of First Church, one of the most successful of his enterprises. In Mauch Chunk he was Past Commander of the Packer Commandery, Knights Templar. He was particularly interested in furthering the work of the Quakertown Hospital Association, of which he was the Vice-President and member of the Board of Directors. He was a member of the Quakertown Kiwanis Club, serving as Chaplain for this organization, and was a member of the Masonic Order.

He is survived by his widow, Mary, nee Arbogast, one son, Robert, and his father, Alfred Marks. The funeral was held in First Church on Feb. 18; interment was made in Greenwood Cemetery.

GRACE FENNEMAN BURGER

Mrs. Grace F. Burger departed this life at 1.15 P. M., Sunday, Jan. 22, at the home of her daughter, Mrs. E. W. Moyer, at Cawood, Ky. Death was due to chronic myocarditis.

She was the daughter of Rev. W. H. Fenneman, D. D., and Rebecca (Oldfather) Fenneman, and was born on her grandfather's farm near Farmersville, in Montgomery Co., Ohio, March 24, 1863. In early life she united with the Reformed Church at Waterloo, Ind., where her father

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By Rev. J. W. G. WARD, D.D.

Writing in that imaginative fashion which distinguishes his works, the author presents a significant account of the last week of our Lord as interpreted by Thomas the Doubter. Students and ministers will find here the first understanding portrayal of Thomas and through him a fresh approach to the suffering and triumph of Christ during the last days of His earthly life. Dr. Ward makes us realize the greatness of the sacrifice required of the Savior of the world.

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was then pastor. She had always taken an active part in the Church, especially in S. S. and missionary activities.

She graduated from High School at Waterloo, Ind., and then attended Heidelberg College, finishing the classical course in 1883. She was historian of her class until within 8 weeks of her death.

On June 25, 1886, she was united in marriage to Rev. I. N. Burger, who passed away on Sept. 21, 1916. Their union was blessed with two daughters, Marjorie (Mrs. E. W. Moyer, Cawood, Ky.), and Ruth (Mrs. H. C. Hagerty, New Buffalo, Mich). Besides these daughters there remains a brother, Dr. N. M. Fenneman, of Cincinnati University; and one sister, Mrs. H. F. Schenk, now in Boston, Mass.; also three grandchildren, Paul, Jeanette and Mildred Hagerty.

The W. M. S. found her an active member to the time of her death, serving for many years as an officer in Ohio Synodical, first as Thank-Offering Secretary and then as Historian. She was one of the pioneers in women's work in Pittsburgh Synodical and later was active at various times in the following Classicals of the old Ohio Synodical: Eastern Ohio, Tuscarawas, Miami and Tiffin.

Her life was one of ceaseless efforts for her family and all good causes. She was a devoted Bible student. For a year before her health failed she did community work in the Cumberland Mountains of Leslie Co., Kentucky, a work in which many of her friends will remember she had been interested for many years. Following a severe sickness in June, her strength failed gradually, but she was able to continue as a teacher in S. S. until a week before Christmas. She was confined to her bed for five weeks, suffering greatly, but very patiently, until shortly before her death.

The funeral service and interment took place at Paradise Reformed Church, of which Rev. Mr. Burger had been pastor

at the time of his death. The service was in charge of Dr. Frederick Mayer, of First Church, Youngstown, O., assisted by Dr. E. D. Wettach, of Third Church, Rev. L. J. Rohrbaugh, North Lima, and Rev. J. C. Gieser, also of First, Youngstown.



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